CHURCH HISTORICAL SOCIET

The Living Church

A Weekly Record of its News its Work a[illegible]ts Thought

H.A. de Frende
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THE CONFESSIONS OF A PROFESSIONAL "HYPNOTIST,"
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The Living Church

Saturday, October 6, 1894

News and Notes

In this issue we commence a new serial story. It is entitled "Abbie's Lover," and is written by Mrs. J. D. H. Browne, of California, whom our readers will remember as the author of other interesting serials that have appeared in our columns, "Count Oswald" and "Under the Live Oaks," the latter winning one of the prizes offered for original stories written specially for The Living Church. We shall be glad to commence new subscriptions with this first number in October, so that the new story may be had in its entirety.

The Princess Louise, Marchioness of Lorne, recently opened a bazaar at Balmoral, Scotland, to provide funds for a new Presbyterian church in the vicinity, in which the Queen has been so much interested as to subscribe $2,500. It appears that dramatic performances were given in connection with the bazaar on two successive days. An English paper wonders what Presbyterianism is coming to that it should tolerate such means of obtaining money for religious purposes; and then a "dramatic performance," a stage play! Shade of John Knox!

At Salisbury, Mass., a division of the grammar school was closed the other day as a result of a quarrel over the appointment of a Roman Catholic teacher. The local members of the A. P. A. and also of a mechanics' association protested. The opposition was so strenuous and determined that the committee thought it necessary to close the division in charge of the objectionable teacher until the difficulty could be settled. She threatens to sue the town if discharged from her position on account of her religion.

The church of St. Just-in-Penwith, Cornwall, contains two or three interesting relics of great antiquity. Two of these are said by archæologists to date from the fifth century. The first is a small stone preserved in the chancel, which was found in a water-course near the ruins of St. Helen's, Cape Cornwall. It is cut out rudely in the form of a cross, on the face of which is carved the Chi-Rho monogram. The second is a pillar stone which was discovered in repairing the chancel walls in 1834. It has an inscription and is also marked with the monogram in a somewhat different style. Another relic is the stem of an old cross ornamented with vines and twisted serpents.

At the meeting of the Medical Alumni Association of Harvard University, reported in the last number of *The Graduates' Magazine*, Dr. Osler, of Johns Hopkins University, was one of the speakers. The medical department of that university is conducted on co-educational lines. "When I tell you," says Dr. Osler, "that thirty-three and one-third per cent of the ladies—students—admitted to the Johns Hopkins Hospital, at the end of one short session are to be married, then I tell you that co-education is a failure. If thirty-three and one-third per cent fall victims at the end of one session, what will happen at the end of the fourth?" We imagine that many ladies will be quite unable to see in such facts any proof of the failure of co-education. Nevertheless we are reminded of the saying that "when Venus comes in at the door, Minerva goes out of the window."

Mrs. Lease, of Kansas, who ought to know whereof she speaks, makes short work of the argument for womanhood suffrage upon which its advocates have so fondly insisted; namely, that the introduction of feminine influence and higher moral ideals will inevitably tend to the purification of politics. Mrs. Lease is reported to have delivered herself in the following strain: "All this talk that the women will improve the politics of the State is foolishness. We are no better and no worse than men. Women will call each other liars on the platform just like men. They will ride on passes just like men. You will find the worst set of cat-scratching cut throats among women that you can find anywhere. The women suffragists should drop that plea and simply demand that they shall not be discriminated against." So pass our fond dreams! Mrs. Lease's candid declaration will be discouraging to Senator Hoar, whose article in the August *Century* on this subject indicates that he is under the glamour of that sentiment which she so ruthlessly and perhaps too sweepingly assails.

On St. Bartholomew's Day an interesting service was held on the Island of Iona, the ancient seat of St. Columba and his brethren, the centre from which the missionaries went forth who converted to Christ so large a part of Saxon England. On this sacred spot an ordination took place for the first time since the Reformation. The candidate was a native of Bondeland, in East Africa, Samuel Sehoza. Baptized in 1878, he was educated in the college in Zanzibar, and afterwards at Dorchester Missionary College in England. He was ordained by the permission of the Bishop of Argyll and the Isles in a chapel recently built in the vicinity of the ancient monastic ruins. The Bishop of Argyll himself preached, while the Bishop of Nyassaland conducted the ordination. Everything combined to make the occasion most impressive; the island itself, with its ancient missionary associations; the candidate, a convert from paganism; his future destiny, to go as a missionary among his own people; and the ordainer, a missionary bishop. Mr. Sehoza was to sail for Africa early in September and enter upon his labors immediately.

A curious discovery was recently made in Manchester cathedral. One of the oldest and most renowned benefactors of the Church of that neighborhood was Humphrey Booth, who died in 1635. He built and endowed the church at Salford, and also left a perpetual annual dole to the poor of that place. He was famous for his piety and devotion, his uprightness in business, his charity and his generous hospitality. Yet strangely enough the burial place of this eminent Churchman and citizen was unknown. It is this which has now come to light within the cathedral of Manchester. It is on the south side near to the vestry. After lying undisturbed for eighty eight years, the stone which lay upon the tomb, with what seems astonishing presumption, was turned over and a new epitaph inscribed thereon to the memory of certain persons of no note, whose heirs thus saved themselves the expense of a monument. This was in 1723, therefore the original inscription to the rightful occupant of the tomb has lain face downward for 170 years. it would be interesting to know whether anything like this has occurred in other cases.

The Brotherhood of Locomotive Firemen, recently in session at Harrisburg, Pa., re-elected Grand Master Sargent by acclamation, and thus thoroughly endorsed the firm stand taken by him last summer against allowing the brotherhood to become involved in the great sympathetic strike. Before adjournment the brotherhood passed some important resolutions defining its position with regard to strikes. In the preamble, reference is made to the fact that certain members of the organization have shown a disposition to "disrespect and injure the agreements with their employers by going out on strike, in direct violation of the constitution and laws of their order, and a total disregard for the interest of their employer and the welfare of the brotherhood." Such action is denounced as "irrational, fanatical, and illogical, and injurious to both employer and employe." It is declared to be the will of the order that its members everywhere shall live up to its laws and to the contracts under which they are working, and that when they enter into an agreement with any railroad company they shall follow such agreement to the letter. Finally, they demand that other organizations shall not interfere with them while working under such contracts. There is an old-fashioned honesty about this which is very refreshing. Such a labor union is on the right track and is sure in the long run to benefit the cause it has at heart in the most substantial way.

The Progress of medical science has been marked during the last few months by three notable discoveries, which bid fair to alleviate suffering and save life. The first in point of time was the discovery that permanganate of potash was an antidote for the deadly poison of morphine, and this was followed by the proof from well-tested experiments that so simple a remedy as hypodermic injections of chloride of lime would render harmless the poison of the deadliest snake—cobra, rattle, or moccasin, if administered within a certain period of time. Now it is announced that Dr. Robert Koch, of Berlin, has found a positive remedy for the dread diphtheria, which has been fully investigated, and its efficacy well demonstrated. The report of Dr. Briggs, of the New York Health Department, shows that if treated before the symptoms develop, as a preventive, like vaccination, the person may be rendered exempt from any attack, and that if treated within thirty-six or forty-eight hours, mortality may be reduced to zero. Koch's antidote destroys the diphtheria bacillus and neutralizes the poison, or toxine, communicated to the system. Certainly there is great occasion for rejoicing and thankfulness to God that He has given men wisdom to work out such discoveries for the benefit of humanity.

The recent naval engagements in the war between Japan and China have attracted general attention throughout the world. Referring to the battle off the Yalu River, an English paper remarks that, "If the news is accurate we have the first great battle at sea ever fought under modern conditions. It certainly bears out the anticipation that any such engagements would prove disastrous to both parties." It is indeed difficult to see what purpose is really served by these immense floating steel fortresses when both sides are equally equipped with them. The issue of such a battle depends, as formerly, on the superior skill of one party or the other, but the expense and, above all, the loss of life is incalculably greater. It is interesting to Americans to know that the Japanese captains are all graduates of the naval school at Annapolis. Furthermore, they are enthusiastic students of Captain Mahan of the United States Navy, and are determined to put his theories to a full test. It is strange enough that to these nations of the far East should fall the lot of being the first to apply in actual warfare the tremendous and death-dealing inventions of the West, and thus at terrible expense to themselves, make experiments and put methods to the proof by which the Western nations may profit before they themselves come to be involved in war.

The Guardian says: "The following extract from *The Scotsman* may well make English Churchmen rub their eyes and wonder if they are dreaming." The extract in question is the description of the "Communion-table" in a Presbyterian parish church, namely, St. Cuthbert's, Edinburgh. We are told that the chancel is approached by marble steps, and that the table is still further elevated by an ascent beyond the choir. It is a handsome structure of various colored marbles. The front is divided into three panels, of which the central one contains a cross form broadly treated, the arms of which are in very rare green avanturine. The spaces between the arms are filled with ancient Egyptian purple porphyry, the whole being set in borders of peacock and rose-colored mother-of-pearl. The side panels are lapis-lazuli, with mother-of-pearl settings. The table is based upon early examples of the Byzantine date, with adaptations of the best period of Italian Renaissance work to make it harmonize with the architecture of the church. This certainly seems sufficiently astonishing, but its significance is enhanced when we consider that an English decision has prohibited stone altars in the Church of England. We believe that the authorities of Trinity church, Boston, Mass., have recently refused to have one erected in the chancel of that great edifice in place of the very incongruous arrangement now to be seen there. Perhaps they may be willing to follow a good Presbyterian example.

New York City

The annual business meeting of the Clergyman's Insurance League was held Thursday, Sept. 27th, in the Sunday school room of the church of the Holy Trinity.

Among the improvements to be made at the church of the Transfiguration will be the building of a new organ, which will probably be of large size.

The series of special services at St. Bartholomew's parish house, in connection with the Rescue Mission, already announced in THE LIVING CHURCH, were begun Tuesday, Sept. 25th.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen, was held at the church of the Holy Trinity, Wednesday, Sept. 26th. Report for the past year was presented, and routine business transacted.

Calvary church, the Rev. Dr. H. Y. Satterlee, rector, has undergone some improvements during the summer. Among them was an overhauling of the organ, and the introduction of an improved supply for electric motor power.

The annual business meeting of the Church Society for Promoting Christianity among the Jews, auxiliary to the Board of Missions, was held at the Church Missions House, Tuesday, Sept. 25th. A board of managers for the ensuing year was elected.

About 400 of the parishioners of the church of St. John the Evangelist celebrated on Friday evening, Sept. 28th, at the parish rooms of the church, the 14th anniversary of the rectorship of the Rev. Dr. B. F. De Costa and the 36th anniversary of his ordination. The rooms were beautifully decorated with flowers.

A valuable gift has just been received at the Church Missions House, from an anonymous giver. It is an ambon of fine brass work, with lectern and reading desks. A handsomely bound copy of the Scriptures is to be presented by the New York Bible and Common Prayer Book Society, for use on the lectern. These fittings will much enrich the little mission chapel.

The fresh air work of St. Bartholomew's church has been conducted at the large summer house at Rock Ridge farm, Greenwich, Conn., within easy reach of the city. Here, during July and August, outings were afforded for some 500 boys and girls. The buildings called "The Fold" were completed last year. Each party remained two weeks. Provision has been made for older persons.

Holy Cross Day was celebrated last week, as the name day of the mission church of the Holy Cross. A series of services marked the octave, and created great interest among the people. The usual ritual at this church was most carefully rendered in all the points. Beside the rector and his assistant clergy, a number of visiting clergy officiated, including the Rev. Prof. Webb, of Nashotah Divinity School.

St. Michael's church, the Rev. Dr. Peters, rector, held a special musical service on the evening of St. Michael's Day, as the name day of the parish. Special anthems were rendered, "For He shall give His angels charge over Thee," from Mendelssohn's "Elijah;" "Comfort ye my People," and "Every Valley," from "The Messiah," and the "Hallelujah Chorus" from Beethoven's "Mount of Olives." Dr. Peters delivered an address.

The Avenue A mission will soon celebrate its 10th anniversary, and arrangements are making for the event. Throughout the summer this mission has continued to do its daily work, with the exception of the kindergarten, which was reopened Sept. 10th. The services have been well attended, and the Sunday school has been kept up as usual. The Sunday afternoon service has steadily increased in attendance. Before it a short preliminary service is held on the sidewalk in front of the misssion. Here a few faithful friends congregate, and sing a number of hymns, and a short address follows. A little crowd always gathers, and heads appear from windows of all the near by tenements. During the summer, a committee of ladies of Trinity church, East Orange, has met every Monday, and received contributions of flowers which have been forwarded to this mission; nearly 150 bouquets have been sent, and the flowers distributed to the children of the poor. Many of the little people have been given outings at Rockaway Beach.

At St George's church, Sunday congregations during the summer have been very large, in spite of the exceptionally hot weather. The services have been made short and bright to meet the conditions of the warm season, and the scattered congregation. Asphalt pavements have been laid in the streets near the church so as to deaden the noise, which has heretofore disturbed worship. The committee having charge of the procuring of appropriate designs for a memorial window to the late Miss Manning, have made a selection, and the window is now in course of construction, and will be in position the second Sunday in October. It will be unveiled with appropriate exercises. The floor of the centre aisle of the church has been entirely relaid with new tiles, and adds much to the appearance of the interior. Up to the first of this month, over 400 people have enjoyed each a week's outing at the fresh air cottage by the sea, belonging to this parish, and about 9,000 have visited the cottage for a day's recreation at a time.

The board of trustees of the cathedral of St. John the Divine held its first meeting for the season on Tuesday afternoon, Sept. 25th. Bishop Potter presided, and there was a full attendance of members. The building committee reported progress of the work of finding a solid rock bed for the foundation of the structure. The larger portion of the session, which lasted two hours, was taken up in considering a report on the constitution and statutes of the cathedral, presented by the Rev. Dr. G. H. Houghton. The recommendations were gone over carefully in detail, and were referred back to the committee to report again at the next meeting, all except the first article of the constitution, which is of much importance and general interest, and which was adopted as follows:

The cathedral of St. John the Divine is the diocesan church of the diocese of New York. As a house of prayer it is for the use of all people who may resort thereto, and especially of the Christian folk dwelling within that portion of country covered by the spiritual jurisdiction of the Bishop of New York.

The cathedral, as the church of the diocese and the official seat of the bishop of the same, is the administrative centre of all such activities—ecclesiastical, charitable, and missionary—as are diocesan in their scope. Near by the bishop is to have his settled home, and the convention its synod house. Herein the representatives of the various parishes of the diocese when about to assemble in council offer the sacrifice of praise, are addressed by the bishop, and receive together the Blessed Sacrament of the Body and Blood of Christ. Hence go forth missionaries to their work in city and country, and here the pure Word of God is preached to larger multitudes than can be gathered under the roof of any parish church.

An event of unusual interest occurred on Michaelmas, when, at St. Chrysostom's chapel, of Trinity parish, Bishop Potter founded a new religious order, to be known as the Community of the Brothers of the Church. The Bishop professed the first member of the order, Mr. Russell Whitcomb, recently a student in the General Theological Seminary, who, as Brother Hugh, took the vows of poverty, chastity, and obedience. Work among the poor will be the main object of the life of this order. A house for the new community has been secured at 371 W. 35th st. The basement will be used for kitchen and refectory, the latter apartment being used also for a night school for boys. The first floor will be given up to a hall for entertainments for the poor, and a free reading-room. On the floor above will be the private chapel for the community, and the library. The Blessed Sacrament will be celebrated daily in the chapel. The upper floor has been divided into small sleeping rooms for the brothers. This order will be distinguished by a plain habit, consisting of a long brown cassock, with a black cross on the breast, and bound at the waist with a black girdle. For the street, the dress will be of the same material, only the cassock will be shorter, reaching to the knees, in order to make the garb less conspicuous. Over the cassock an overcoat will be worn, with a cross on the right arm. According to the rules of the order, the postulant takes the vows for five years, to be renewed. The manner of life will be austere and simple. Brother Hugh is a native of Boston, and was a member of the church of the Advent in that city. Later he went to the University of Oxford, and on his return to America took up the study of law. The desire to devote himself to the work of the Church led him to enter the General Theological Seminary to fit for Holy Orders. Feeling, however, that he could accomplish more as the organizer of an order of laymen devoted to Church work, he obtained the Bishop's approval, and has made the necessary arrangements under episcopal authority. This is the second religious order for laymen in the American Church, the successful order of the Brothers of Nazareth having been founded eight years since. There is plenty of room for the labors of such orders in the metropolis and its vicinity.

Philadelphia

A monthly meeting of the local council, Brotherhood of St. Andrew, was held on Thursday evening, 27th ult., in the church of the Nativity, when the autumn and winter work was discussed by the Rev. H. L. Duhring and Mr. James C. Sellers.

The committee having in charge the celebration of the 25th anniversary of the consecration of Bishop Whitaker, have changed the date from Oct. 17th, on which day a meeting of the House of Bishops will be held, to Oct. 30th. The actual date of his consecration was Wednesday, Oct. 13, 1869, Bishop McIlvaine, of Ohio, being the consecrator.

The executive committee of the Sunday School Association of the diocese held a meeting on the 25th ult., to prepare for the work of the coming winter. The regular Saturday afternoon lesson studies at the church of the Epiphany, will begin at a date to be announced later on, and will be conducted by the Rev. Dr. James S. Stone. The fall studies will be opened by a joint meeting of rectors, superintendents, teachers, and scholars, at Zion church, on Monday, 22nd inst.

The will of the late William V. Lippincott, of this city, will shortly become operative in consequence of the recent death of his sister-in-law, Miss Sarah Kerbough. It disposes of about $200,000, most of which is left to well-known charities of the city. The largest bequests are to the church of St. Matthias and to the Episcopal Hospital; the former is to have its tower completed and a chime of bells placed therein, while the latter, besides receiving $15,000, is to be the residuary legatee.

Old St. Andrew's mourns the loss of Mr. Frederick Brown, for many years a prominent member and vestryman of that parish, who entered into life eternal at his summer residence, Burlington, N. J., on the 25th ult., in his 57th year. The burial office was said at St. Andrew's church, on the 28th ult., the services being in charge of the rector, the Rev. Dr. W. F. Paddock, assisted by the Rev. Dr. C. H. Hibbard, of Burlington, N. J., and the Rev. E. K. Tullidge, assistant at St. Andrew's. The musical portion of the service was rendered by the full choir, under the direction of Prof. Wm. R. Barnes, and included Gounod's "There is a green hill far away," and the familiar hymn, "Abide with Me." The interment was private at South Laurel Hill Cemetery, where the committal service was said by the Rev. Dr. Paddock.

The Ladies' Aid Society of Emmanuel church, Holmesburg, gave a reception to the congregation on Thursday evening, 27th ult., in honor of the 30th anniversary of the accession of the Rev. Dr. Millett to the rectorship of this parish. The room was beautifully decorated with plants and flowers. The music was by Prof. Lefold's orchestra, and refreshments were served. The Rev. Dr. Millett, who seemed in the best of health and spirits, received his people with his usual gracious manner. The attendance was very large, every family in the parish being represented. Ten of the 12 vestrymen were present, the other two having been unavoidably kept away. The occasion was one of exceptional interest, as Dr. Millett, having resigned his pastoral office, preached his farewell discourse on the 30th ult.

The Rev. William R. Carroll, formerly rector of Zion church, entered into rest eternal, on the 27th ult., in his 69th year. He was a native of Kilkenny, Ireland, whence he came to America in 1849. For some years he was rector's assistant at old St. Paul's. He subsequently became rector of Christ church, Allentown, N. J., and from there was called to New York, leaving that city in 1874 to take the rectorship of Zion church. Of late years he had become almost wholly blind, necessitating his retirement from active work. He was made rector *emeritus*, and very soon thereafter entirely lost his sight. He was a man of great piety, and much beloved by his late congregation. His memory, always remarkable, served him well, and he took keen interest in all that went on about him. He had been in ill health for several months, but it was only a few days prior to his decease that his condition became alarming. His end was peace.

On Sunday, 18th after Trinity, the Rev. T. J. Taylor, rector of Christ church, Franklinville, began the first of a series of open-air mission services, intended to reach non-church goers. The service was held at 5 o'clock in the evening on the church lawn, which is adorned with beautiful shade trees. The service was very gratifying in every respect; a large crowd gathered, and their behavior for reverence and devoutness was most pleasing. Well-known hymns and tunes were used; the Lord's Prayer, the Creed, and a few collects were said, and then Mr. Taylor, vested in cassock, surplice, and stole, standing on a packing-case, gave an earnest, practical address from Gen. vi: 8, and was listened to with close attention. The service concluded with a hymn and the blessing. At the close one man, evidently a Roman Catholic, was heard to say: "Why, the minister is vested like our priest." And a Methodist remarked: "I had no idea the Episcopal Church could hold a service like that; it was as good as a camp meeting." Bishop Whitaker will preach at the open-air service, Sept. 30th.

The services incident to the celebration of the golden jubilee or the 50th anniversary of the church of the Nativity, of which parish a full history was printed in these columns last week, commenced on the 23d ult., with an early celebration of the Holy Eucharist offered by the rector, the Rev. L. Caley. At a later hour, Bishop Whitaker preached the sermon, from I Cor. i: 4–8. The discourse was mainly historical; he stated that the original name of the church was St. Timothy, but it was changed one year after organization. Only two of the original members of the parish still survive: Mrs. John Baird and Mr. C. H. Brightly. At the offertory the opening chorus from Spohr's oratorio of "The Last Judgment"—commencing: "Praise His awful Name"—was sung. In the afternoon the Sunday school celebration was held, when addresses were made by Mr. George C. Thomas and the Rev. H. L. Duhring. At the night service, the Rev. Dr. James S. Stone was the preacher. The edifice was beautifully decorated, the altar and chancel front especially, with a profusion of palms and cut flowers. On the following day, the Rev. Dr. R. C. Matlack gave an interesting account of his 12 years' labors in the parish; how he found $13,000 of debt confronting him when he first took charge, and a yearly deficit of $1,500; and how by strenuous efforts of the vestry and congregation these incumbrances were removed. He alluded to his assistants, one of whom was the Rev. Dr. R. A. Edwards, now rector of St. Matthias', who also spoke. The Rev. S. C. Hill, rector of Grace church, Mt. Airy, and who had in former years been connected with

the Nativity, made an address. There was a large attendance at the congregational reunion held on Tuesday evening, 25th ult. The rector, the Rev. L. Caley, announced that it was not only the golden jubilee of the parish, but the silver anniversary of Mr. John E. Baird as superintendent of the Sunday school; and on behalf of the officers and teachers, he presented to Mr. Baird a silver ink stand and pen tray. Mr. Baird, in returning his thanks, said that an attendance of 95 per cent. in the Sunday school was something to be proud of; he had been connected with the parish for 40 years and hoped to continue his interest in it. The school room, in which the exercises were held, was handsomely decorated. During the evening there was a drill by the Boys' Brigade, and vocal music by several lady members of the congregation. The offerings of the Sunday and Monday services were for the parish building.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The first regular monthly meeting of the Church Club this fall will be held on Thursday evening, Oct. 4th, when a paper will be read upon "Christian Unity," by the Rev. Francis J. Hall, of the Western Theological Seminary.

The quarterly meeting of the North-eastern Deanery was held in St. Mark's church, Evanston, on Wednesday, Sept. 26th. The service heretofore held on Tuesday evening was omitted, and the services opened with a full choral celebration of the Holy Communion at 11 o'clock, the Rev. Joseph Rushton, celebrant. About 36 of the clergy of the diocese were present. Luncheon was provided by the ladies of the parish at the residence of Mrs. Fabian. At the afternoon meeting, the Rev. S C. Edsall read a paper upon "Unification of Parish Guilds," giving an account of the organization and method adopted in St. Peter's parish. This was followed by a general discussion on the subject.

Work upon the new Christ church, corner of Woodlawn ave., and 65th st., is being pushed so rapidly that it is hoped the building will be ready for occupancy by Dec. 1st. The buildings now being erected are the chapel and rectory, representing a cost of about $20,000. The chapel faces south on 65th st., while the rectory fronts on Woodlawn ave. on the west, leaving the large corner lot, 62 x 120 feet, for the future church, to be connected by a cloister with the chapel, and which will seat from 900 to 1,000 persons. It is expected that this building when erected will cost about $40,000 additional. The chapel now rising will accommodate about 500; that is, the upper floor, the lower floor being devoted to the rector's study, and to guild and parish purposes. The walls of the handsome façade, above the stone substructure, will be cream-colored brick, with a red tile roof. The interior will be finished in open timber work, the walls in harmonious color. The altar and bishop's chair, with much of the stained glass work, will be individual gifts. The rector, the Rev. A. L. Williams, is a graduate of the Western Theological Seminary, class of '87, and under his energetic ministration during the past two years the congregation has had a rapid and steady growth.

The Western Theological Seminary opened on Saturday, Sept. 29th, the Feast of St. Michael and All Angels. The opening service held in the chapel, consisted of the choral celebration of the Holy Communion, at which the Rev. F. J. Hall was celebrant. In the absence of the dean, the Rt. Rev. Wm. E. McLaren, who was unfortunately detained by illness, the Rev. Dr. Gold delivered an address. The music was the *Missa de Angelis*, and was under the direction of the Rev. F. W. Keator. The organist was Mr. Hitchcock of the junior class. The seminary enters upon the tenth year of its existence and, looking back upon a period of peaceful and effective work, possessing also a body of alumni who would do credit to any school, those in charge feel encouraged to go forward with more than ordinary confidence and hope. The purpose of this seminary is declared in its charter to be the instruction of fit men in the Catholic Faith, "as revealed in the sacred Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." Its instructors have not only commended their work by its results in the characters of the men who have gone from their class rooms to the altars of the Church, but they have made some important contributions to the permanent literature of theology.

The Southern Deanery held its quarterly meeting at Momence, Sept. 25th and 26th. It was an important event for the church of the Good Shepherd. There were present the rector, the Rev. W. I. Whitcombe; the dean, the Rev. D. S. Phillips, and the Rev. Messrs. Averill, Clinch, Curran, Edwards, Engelow, and Walker. On Tuesday evening addresses were made by the dean and by the Rev. J. H. Edwards on the divinity of Christ and the proofs of the authenticity of the New Testament. Both addresses were filled with strong arguments. At the 10:30 service Wednesday morning, the Rev. W. B. Walker preached upon "The certainty of Religious Things," a historical discourse touching the authenticity of the Church doctrines. The discourse was a very fine one. At the evening service the topic was "Methods of Parish Activities." The Rev. E. W. Averill spoke upon social amusements in their relation to the Church. The Rev. T. J. O. Curran in speaking of parish work thought there should be a greater effort made to reach the farming community and that each church should be responsible for the religious work in all the surrounding territory. The Rev. W. B. Walker spoke of the relations of a Church member to outside organizations. He regarded the support of the Church as something sacredly incumbent on an individual as above what he termed voluntary obligations to societies and others, no matter how worthy they may be. The Rev. D. S. Phillips made the closing address and congratulated the Church in Momence on its growth and vigor.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

TIVERTON.—Bishop Clark visited Holy Trinity mission, the Rev. J. C. Johnes in charge, on Sept. 9th, and confirmed a class of 14, a remarkable one in many respects and the fruit of much earnest work in what appeared a difficult and unpromising soil. Only five were under 20 years. The attendance was very gratifying and the service hearty and congregational in tone. A short twelve months ago a disused store was the worshiping place for this mission, and those really interested were few in number. Now a neat and attractive building, overlooking the beautiful waters of the Seaconnet river, has been built, with over an acre of spare ground for future purposes, and the number of communicants is 23. Truly an encouraging start, considering the circumstances and the locality. A debt still remains on the lot.

PORTSMOUTH.—St. Paul's church was crowded on the evening of August 27th for the fifth missionary meeting of the Newport convocation. Trinity church choir, of Newport, provided the music, under the direction of its choirmaster, Mr. Irving P. Irons, and with the assistance of Mr. Alfred G. Langley at the organ. The service was shortened Evensong, with addresses introduced by anthems. In the absence of the chairman of the executive committee, the rector of the parish, the Rev. J. Sturgis Pearce introduced the several speakers—the Rev. J. C. Johnes, of Tiverton; the Rev. G. Herbert Patterson, of South Portsmouth; and the Rev. Emery H. Porter, of Newport. The subject matter of the three addresses fell naturally under corresponding heads—the personal duty of the individual to take up Christ's work; the corporate duty of an organized parish like St. Paul's, now 59 years old, to undertake some form of new and independent work for others, as by initiating a mission of its own to develop its own latent power; the promise that neither the word of faith should fail, nor the acted thought which springs from the inspiration of the Holy Spirit and follows the lines indicated by the Saviour. After the service, the ladies of the parish entertained the clergy and visiting choir, with other friends, in Eureka Hall.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The clergy who were able to take a vacation this year have all returned, and are entering on the fall and winter work with increased energy.

At Nebraska City, a very successful ten days' Mission has recently closed. The Missioner was the Rev. J. Stewart-Smith, of Kansas City, who attracted large congregations, and by the wisdom and tact he manifested, secured an interest in the Church in many who were indifferent or hostile to her claims. Seven were confirmed on the 23rd, and more are to follow.

Careful preparations are being made at Ashland for a ten days' Mission in October. A new and handsome altar and reredos have been added to St. Mary's, Nebraska City.

Mr. Brown, a student of the diocese, has done most effective work during his vacation at Geneva. Mr. McKim, another student, has done good work at Fremont. The Rev. Irving Johnson has left St. Andrew's, Omaha, in remarkably good condition, and taken charge of St. Martin's, South Omaha, where it is hoped equal success will follow his devoted labors. The Rev. Percy Silver has commenced his ministry most effectively and acceptably, in charge of St. Andrew's.

The new Clergy House is a valuable addition to the machinery of the diocese. The clergy entered in possession of it Sept. 1st, but owing to the Bishop's absence from town, the benediction of the house was postponed to the festival of St. Michael and All Angels.

The parochial school, under the care of the clergy of the Associate Mission, has opened with a large increase of pupils. A band of devoted women have taken a house in the city, where they live together, intending to devote their time gratuitously to the work of the Church in the various missions of Omaha.

Archdeacon Sparling is doing the work of two men, and rapidly developing the northern portion of the diocese, where the Church has hitherto failed to root herself.

The Bishop, immediately on his return from the East, commenced a visitation of the diocese. He is oppressed with the fearful effects of the failure of the corn crop which meet him wherever he goes. The newspapers have done their best to conceal, in great part, the calamity which has befallen Nebraska this year, but it is not too much to say that, except in a few favored localities, the crop of corn and also that of small grain is an entire failure, while the hay is almost equally lost—the result is that in many places farms have been entirely abandoned, there being food for neither man nor stock. The last two months have witnessed a constant stream of emigration from the State, and it will be a long time before the loss of men and cattle is replaced. This has caused universal depression, and the problem before the Bishop is how to maintain his missionaries at their posts. Diocesan Mission funds fail to yield what they have yielded in the past, while the local stipends fall off necessarily from the decreased means of the various congregations. Coming, as this local calamity does, upon the heels of such a year of financial difficulty over the whole land as last year was, it renders the Bishop's task of not withdrawing his men almost insurmountable. Yet it must be accomplished if possible, for never were the signs of spiritual success more cheering than now.

A convocation meeting is arranged to convene next week at Fremont, at which the majority of the clergy are expected to attend. Subjects of practical importance will be discussed, and plans adopted for more vigorous work. The field is large, the opportunities great, but the means small and the men few.

Maryland

William Paret, D.D., LL.D., Bishop

WASHINGTON, D. C.—The body of enthusiastic men who gathered on Monday evening, Sept. 17th, in the parish hall of Epiphany church as representatives of the various chapters of the Brotherhood of St. Andrew in Washington and the adjoining places, spoke well for the determination to make the coming convention in October a success. Mr. P. B. Pierce, chairman of the Executive Committee, presided. The meeting was opened with prayer by the Rev. G. F. Williams, and hymns were sung under the direction of Prof. J. A. Roeder, the precentor of the convention. Reports were made by the chairmen of the various convention committees, showing what had been done since the organization last March. Col. Cecil Clay, of the reception committee, struck the keynote of the evening when he said that every brother ought to go about as a man with a match to touch off a magazine. The application was that any Brotherhood man should do all that he could to stir up both a warm social and religious feeling during the convention, and to give the delegates a heart-felt reception. Other committees were heard from, among them that on transportation, for which Mr. J. Holdsworth Gordon spoke, declaring that the rates for the convention furnished by the railroads were so low that every Brotherhood man in the United States and Canada who desired to come to Washington, would be able to do so. Mr. J. H. Gibbons, of the committee on halls, said that Convention Hall had been secured for the afternoon of Sunday, Oct. 14th. Other routine matters were reported on by other committees. Several of the clergy were present at the meeting.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The convocation of the deanery of Buffalo opened in St. John's church, Dunkirk, the Rev. W. W. Rafter, rector, Sept. 26th. After Evening Prayer, the Rev. Thos. B. Berry preached the sermon, from the text, "For even Christ pleased not Himself," Rom. xv: 3, in which the preacher set the keynote for the two excellent addresses that followed. The Rev. Chas. A. Bragdon spoke on "The Duty of giving to Diocesan Missions," and the Rev. Sidney A. Dealey on "The Plan of giving to Diocesan Missions," giving in illustration the practical and systematic method followed in his own parish. Convocation re-assembled Wednesday morning; Dean Bennett said the Litany at 10 A. M. The sermon was preached by the Rev. Dr. Wm. A. Hitchcock, his text being from 2 Cor. iv: 2. The Holy Eucharist was celebrated by the rector of the parish. After the service, the clergy and lay delegates were entertained at luncheon in the rectory. At the business meeting, reports from parishes and missions were heard, and a large amount of routine business disposed of. The work of the Layman's League was highly praised, and a desire for more lay readers was expressed. The conduct of mission work was discussed at length.

The 14th annual meeting of the Woman's Auxiliary of the diocese was opened at Grace Guild House, Buffalo, Wednesday, Sept. 26th. Mrs. Wm. Halsey, of Rochester, president, was in the chair at the morning session, when Mrs. Folsom, of Genesee, was elected president and secretary of the junior branch, and Mrs. J. H. Potter, of Buffalo, treasurer. Routine business was dispatched at the afternoon session.

MAYVILLE.—A very pleasant occasion was that of a surprise party Monday evening, Sept. 17th, for the Rev. and Mrs. G. W. S. Ayres, it being the 10th anniversary of their wedding. The rector and his wife were made the recipients of a handsome piece of silver from friends and parishioners. An unusually enjoyable evening was passed by all.

In the evening, services were held in Grace church. After Evening Prayer and a congratulatory address by Bishop Coxe on the improvements in the church, which has recently been enlarged, Dr. Langford spoke at length, on Missions. On Thursday morning, after the celebration of the Holy Communion, business was resumed, Mrs. Helsey in the chair, Mrs. W. E. Plummer, Jr., acting as secretary. Miss Susan P. Mather read the annual report, which showed that money and boxes to the amount of $10,230.63 had been contributed during the year. Mrs. D. S. Chamberlain, treasurer, reported the receipts for the year amounting to $1,169.25; expenditures, $1,117.11; junior branch receipts, $249.76; expenditures, $227.82; babies' branch, receipts, $34.50; expenditures, $34.50. Dr. Langford made an address during the afternoon session. The question of changing the time for the annual meeting was discussed. It was finally referred to a committee to report at the meeting to be held in January, 1895. The old board of officers was unanimously re-elected: Mrs. Wm. Helsey, president; Mrs. C. C. Wyckoff and Mrs. Chas. Odsitt, first and second vice-presidents, respectively; Miss Susan P. Mather, corresponding secretary; Mrs. W. E. Plummer, Jr., recording secretary; Mrs. D. S. Chamberlain, treasurer.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The re-opening services of Christ church cathedral were held on the 18th Sunday after Trinity, by Bishop Dudley, assisted by the dean, the Rev. Chas. E. Craik, D.D., and the Rev. A. Buchannan. The sermon, by the Bishop, was from the text 1 Cor. xii: 4-5-6. During the summer months considerable changes were made in the church for the introduction of the boy choir. The chancel has been extended about six feet, to provide choir stalls for the choristers; across the chancel a polished brass rail with open fret work has been erected, with oak desks on either side the centre entrance, for the use of the clergy. A memorial Litany desk is placed in the nave; the Bishop's throne, of handsomely carved oak, with canopy, is placed to the left of the altar. The choristers, 40 in number, wear purple cassocks, with white cottas. Previous to the regular morning service, a special service at 10 A. M. was held for the admission of the choristers into the choir of Christ church cathedral, conducted by the dean, the Rev. C. E. Craik. The regular service, at 11 A. M., opened with processional hymn 516, Sullivan. The Litany was said by the dean. The Bishop preached the sermon, and celebrated the Holy Communion, assisted by the dean, during which the organist, W. Horatio Browne, rendered Gounod's *Sanctus*, in C. The congregation assembled was unusually large, and filled the church to its utmost capacity. This introduction of the boy choir at the cathedral is the outcome of the cherished idea of both the Bishop and dean, and the painstaking in proper training of the choristers by Mr. Browne, the choirmaster and organist of the cathedral. The processional cross used by the choristers is a memorial gift of Mrs. Alfred Pirtle, in memory of her son, Henry Pirtle, and the litany desk bears the inscription, "In memory of Henry Fitzhugh and Harrietta Fitzhugh Barre." A choral Evensong was a marked feature of the closing services of the day, held at 5 P. M., conducted by the Bishop, assisted by the dean.

The rector of Grace church, the Rev. M. L. Woolsey, has in preparation a Mission, to be held in that parish during the month of October, to be conducted by the Rev. A. G. Mortimer, rector of St. Mark's church, Philadelphia.

New York

Henry C. Potter, D.D., LL.D., Bishop

The 111th annual convention was opened on the morning of Wednesday, Sept. 26th, by a celebration of the Holy Eucharist, in the church of the Holy Trinity. Bishop Potter was celebrant and was assisted by the Ven. Archdeacons Tiffany, of New York, and Thomas, of Orange; the Rev. Dr. Morgan Dix, and others. For the offertory anthem, David G. Henderson, from the vested choir of the Cathedral of Long Island, at Garden City, rendered, with beautiful effect, "Be thou faithful unto death," from Mendelssohn's "St. Paul."

In place of a sermon the Bishop delivered his address. After commemorations the bishops of the Church, and the clergy and laity of the diocese who had died since the last convention, he referred to several matters commended for the action of the delegates—including the adoption of a new regulation affecting the election of vestries, an enlargement of the number of dioceses in the State, and a readjustment of titles of the parochial clergy, so as to bring in the title of "vicar." He spoke of the work of the diocese in continuing Old Epiphany House, and dwelt at length on social problems of the day. We shall give in a future issue some of the Bishop's words on this subject.

Upon the organization of the convention for business, the Rev. Dr. Harris acted as secretary. The trustees of the episcopal fund reported that the capital of the fund amounted to $196,844 79. The episcopal residence fund amounted to $44,134 63. The interest on this fund, and contributions to it last year, amounted to $17,238. The total disbursements, including the Bishop's salary of $12,500, were $16,122, leaving a balance of $116. An assessment of one per cent., based upon the salaries paid to clergymen, was recommended to be levied upon the parishes for the maintenance of the fund.

The Rev. Brockholst Morgan, superintendent of City Missions, read the annual report of the society charged with that work.

The convention then took up, as special order of the day, proposed amendments to the law of the State, for the incorporation of churches, involving the election of vestrymen by sections, instead of in one body annually as heretofore. The object of the change was to guard against sudden changes in the membership of vestries. Other diocesan conventions of the State, and the Federate Council, had already favored petitioning the legislature for this change in the law. The amendment also proposed a change in the date of annual elections from the week after Easter to the first week in Advent, with a view to beginning with the Church year proper, and to avoiding possible excitement and electioneering in the season of Lent. After discussion for about one hour, the amendments were approved by a vote of 88 to 44.

On the second day of the session, there was some debate on amendments proposed to the rules governing the collection and distribution of the Fund for the Benefit of the Aged and Infirm Clergy. Mr. Anson Phelps Stokes recommended a change in the day of offering from Thanksgiving Day to the Sunday before. Among the plans proposed was an arrangement by which the fund might be utilized to pay premiums on life insurance of the clergy.

The following elections took place: Standing Committee—the Rev. Drs. Morgan Dix, Wm. J. Seabury, Henry Y. Satterlee, Octavius Applegate; Messrs. Stephen P. Nash, Geo. M. Miller, Herman C. Van Post, and S. Nicholson Kane.

Deputies to the General Convention—the Rev. Drs. Morgan Dix, Wm. R. Huntington, E. A. Hoffman, and David H. Greer; Messrs. Stephen P. Nash, J. Pierpont Morgan, W. Bayard Cutting, and Francis L. Stetson.

Deputies to the Federate Council of the dioceses within the State of New York—the Rev. Drs. Thomas Gallaudet, Edward A. Bradley, Arthur Brooks, Wm. J. Seabury, and Brady E. Backus, the Ven. F. B. Van Kleeck, the Rev. Messrs. P. A. H. Brown, and Chas. F. Canedy; Messrs. Delano C. Calvin, George Macculloch Miller, Thomas Egleston, Henry Lewis Morris, Irving Grinnell, Winthrop Sargent, Elihu Chauncey, and Douglas Merritt.

It was noted that Vice-President Morton received for provisional deputy to the General Convention, the entire vote of both orders of the convention.

In connection with a movement begun a year ago, the Rev. Dr. Wm. S. Rainsford presented a resolution to use in future elections the Australian ballot, which was adopted.

The committee appointed to consider so much of the Bishop's address as referred to a re-division of dioceses within the State, reported in favor of such division.

A resolution was offered by the Rev. Dr. Frank M. Clendennin, "that this convention looks with favor upon all proper efforts now being made to further the cause of temperance, and especially regards the example of those clergy and laity who for their own sake, or for the sake of their followers, are total abstainers from all alcoholic drinks." The Rev. Dr. Wm. R. Huntington, who announced himself a total abstainer, opposed the resolution as it stood, on the ground that the convention would not be justified in committing itself to a form of asceticism, which total abstaining really is. He proposed an amendment to the resolution, to the effect that "the convention especially commends to the clergy and laity the work of the Church Temperance Society," which was adopted; and the resolution so amended was carried.

A feature of unusual character was a public service Thursday evening, which closed the convention. The Bishop presided, and introduced the Rev. Dr. Edward A. Bradley, of St. Agnes' chapel, Trinity parish, who made the opening address on the theme of the evening, "Men's Work for Men." The Rev. Dr. Greer, of St. Bartholomew's church, was to have followed, but was absent by reason of illness, and his place was taken by the Rev. Dr. Arthur Brooks, of the church of the Incarnation. Addresses were also made by members of the Brotherhood of St. Andrew.

WESTCHESTER.—Bishop Potter made his annual visitation of St. Peter's church, on the morning of Sunday, Sept. 23rd, and confirmed a class of 60 persons, presented by the rector, the Rev. Dr. Frank M. Clendenin. This is the largest class ever confirmed in this old parish. An offering was taken at the same service for diocesan missions, amounting to $600. Special musical features marked the occasion, under the direction of Mr. S. G. Potts. Mr. Richard H. Warren, the well known organist of St. Bartholomew's church, New York, presided at the organ. A specially fine rendering was given to Robert's anthem, "Peace I leave with you."

ANNANDALE.—St. Stephen's College is to have an addition to its faculty, in the person of the Rev. Charles Howard Malcolm, D.D., well-known as secretary of the Church Building Fund Commission. Dr. Malcolm has for some time past performed duties as rector of St. Luke's church, Roselle, N. J. He has resigned this position and accepted the professorship of History and English Literature, at the college, which has for some time past remained vacant.

PELHAMVILLE.—The Archdeaconry of Westchester held its September meeting in the church of the Redeemer. The Ven. Archdeacon Van Kleeck, D. D., made an address on "The simplicity of the Gospel message; Come to Me, go for Me." Missionary reports were considered, and routine business was transacted. Of the clergy of the archdeaconry, 16 were present, and were entertained by the parish.

Iowa

Wm. Stevens Perry, D.D., D.C.L., Bishop

BISHOP'S APPOINTMENTS

OCTOBER

4. 10:30 A. M., Farley; 8 P. M., Independence.
5. 2 P. M., Nashua.
6-7. Emmetsburg: ordination.
8. 10:30 A. M., Spirit Lake; 8 P. M., Estherville.
9. 10:30 A. M., Algona; 8 P. M., Mason City.
10. 8 P. M., Decorah.
11. 1 P. M., Cresco.
12. 10:30 A. M., Fairbank.
13. 10:30 A. M., Le Mars.
14. Fort Dodge.
17. New York City, House of Bishops.
21. Missionary Council, Hartford.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The Rev. David L. Fleming, who has been rector of St. Barnabas' church for several years, has accepted the rectorship of St. George's church, Leadville, Colo., and will begin his duty there on All Saints' Day. The health of his family has required this change, which will be greatly regretted by his present parish where he has rendered very faithful and acceptable service.

Missouri

Daniel S. Tuttle, D.D., Bishop

A sad occurrence is reported from St. Louis, in the death by poison, of Joseph Cunningham, sexton of St. Peter's church, and of S. F. Beckett, the organist. It is believed that the case is one of murder, and a man, who was formerly sexton and was removed to make place for Mr. Cunningham, is under arrest, but the evidence to connect him with the affair is slight. The poison was in a lunch of which both partook. Where or how this lunch was procured is not yet known.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

On Tuesday evening, Sept. 25th, the Bishop of Cairo and Archdeacon Taylor, acting in behalf of about 140 subscribers from many dioceses of the Church, presented to Bishop Seymour, at his residence, an elegant set of bishop's robes as a testimonial of their deep and thankful appreciation of his noble defense of the Catholic Faith against rationalistic assailants and depravers of it, and especially of his work and writings during the past three years. The robes were brought from England by Bishop Hale, and consist of a linen rochet, a purple satin chimere with lawn sleeves, a beautifully embroidered linen lawn rochet with sleeves, and a handsome cloth-of-gold mitre, embroidered. The movement to purchase and present this most fitting and beautiful testimonial of esteem and appreciation was suggested by the Rev. Dr I. L. Townsend, rector of the church of the Incarnation, Washington, D. C., and at one time rector of Trinity church, Jacksonville, Ill.

BLOOMINGTON.—The rector of St. Matthew's, the Rev Frederic E. J. Lloyd, has set his brethren a good example by observing an octave of services during the dedication festival of the church. Three services were held daily: Holy Communion at 7 A. M., Matins at 9:30 A. M., Evensong and sermon by special preacher, at 7:30 P. M. The preacher on St. Matthew's Day was the Rev. J. H. Geare, M. A., the newly appointed rector of Mason City and Petersburg, who preached on "The consecrated, life the ideal Christian life." On Saturday, the Rev. H. W. Cunningham gave an admirable paper on "the Witness of History to the claims of the Anglican Church." On Sunday, Bishop Seymour preached to crowded congregations. His subject in the morning was an eloquent eulogy on the faith and heroism of the three Hebrew children who refused to fall down and worship the golden image set up by the Babylonian monarch. In learning and deep earnestness this sermon was, in all ways, remarkable. In the evening, Bishop Seymour preached on the condition to be fulfilled by those who come to God, and the reward of faithful Christian service. After Evensong a Confirmation service was held, and a class of young people were admitted into the full membership of the Church. At the beginning of his sermon in the morning, Dr. Seymour congratulated St. Matthew's parish on the substantial progress made during the past year, and expressed his admiration of the splendid new rectory it now

has. The preacher at Evensong on Monday was the Rev. J. C. White; on Tuesday, the Rev. Dean Paget, M. A., of Muscatine, Ia.; on Wednesday, the Ven. Archdeacon Taylor, D. D.; on Thursday, the Rev. J. C. Fulton, D. D., of Jacksonville; and on Friday the Rev. W. Smith. The congregations were very good all through the week at the evening services. There was a choir of men and boys and the singing was remarkably hearty. The Bishop, Mrs. Seymour, and the clergy, were all entertained by the rector and Mrs. Lloyd in their beautiful new home.

Western Colorado

Wm. Morris Barker, D.D., Bishop

The first convocation of this missionary district opened in Gunnison the evening of Wednesday, Sept. 19th, all the clergy being present. Confirmation was given to three children, followed by a short address by the Bishop. Addresses were then made on the subject, "How to interest people in the Church," by the Rev. Messrs. O. E. Ostenson, H. Bullis, and C. W. Hodder.

Thursday morning after the celebration of the Holy Communion the Bishop delivered his address. The report of a special committee charged with the preparation of a form of constitution and by-laws was received, amended, and unanimously adopted. The Rev. H. Bullis was chosen secretary, and the Rev. C. W. Hodder, treasurer.

The Bishop announced the Standing Committee for the year as follows: The Rev. Messrs. H. Bullis and W. S. Bishop; Messrs. J. S. Lawrence, and R. G. McFadden. Mr. R. G. Withers was elected to a four-year term as trustee of "The Episcopal Church in Western Colorado,"—the corporation which holds all church property; the Rev. O. E. Ostenson and the Rev. H. Bullis were appointed examining chaplains. An assessment of five cents per communicant was ordered to defray the expense of the Journal of Convocation, which was ordered to be printed. After a full and interesting discussion as to improved methods of work, a recess was taken until 8 P. M., when after a short service, addresses were made by the Rev. J. W. Ohl, of the diocese of Colorado, the Rev. Messrs. H. F. Parshall, A. Miller, and W. S. Bishop on the general subject of the Sunday school and the Prayer Book.

Friday, St. Matthew's Day, was a great day for Gunnison and Western Colorado. The Rev. A. Miller of Montrose, and the Rev. H. F. Parshall, of Gunnison, were advanced to the priesthood, the Bishop preaching the sermon. In the afternoon, after full discussion, the Book Club was unanimously endorsed, and it was determined to establish small lending libraries of Church books in three towns. The Bishop was also requested to prepare outlines of five-minute talks for the clergy to use on Sundays before sermons, and to have them printed for three months in advance in sufficent quantities to give each person attending services a copy.

The convocation was a great success and the encouraging work of Western Colorado has made a decided advance.

Indiana

David E. Knickerbacker, D. D., Bishop

The Central Deanery met at Terre Haute, Sept. 25th. The opening session was a meeting of the Woman's Auxiliary, conducted by Miss Emily Uptold, of Indianapolis. Mrs. Josephine Nichols, of Indianapolis, and Bishop Knickerbacker addressed the meeting.

Connecticut

John Williams, D. D., LL.D., Bishop

Bishop Williams visited St. Andrew's church, Kent, on Friday, Sept. 29th, and confirmed a class of nine. On Sunday, the 23rd, he visited the parishes of Christ church, Roxbury, and St. Mark's, Bridgewater, where classes were also confirmed. Berkeley Divinity School opened with a full class on Wednesday, Sept. 19th. The fall meeting of the Litchfield Archdeaconery will be held in Torrington on Tuesday, Oct. 9th and 10th.

A well-known Churchman, Dr. W. A. M. Wainwright, died at his home, in Hartford, Sept. 24th, from the effects of the accidental discharge of a revolver in his own hands. The vicinity of his home had been troubled with the visits of burglars, and in preparation for their coming, the doctor had been cleaning up his fire arms, to the use of which he was unaccustomed; hence the accident. William Augustus Muhlenburg Wainwright, M. D., was born in New York City, Aug. 13, 1844, and was the youngest of the fourteen children of Bishop Jonathan Mayhew Wainwright of New York and Amelia Maria Phelps, who was a granddaughter of Judge John Phelps, of Stafford. He was a visiting surgeon of the Hartford hospital, a member of the American Medical Association, and of the State Medical Society, and was president of the Hartford County Medical Society at its 100th anniversary, delivering the address on the occasion of the celebration of that day. Dr. Wainwright was greatly interested in the work of the Church, being one of the vestrymen of St. John's church, Hartford, often serving as delegate to the diocesan convention, and a member of the General Convention of the Church at New York, in 1889, and at Baltimore, in 1890. He was elected president of the Church Club of the Connecticut diocese, in 1893; a trustee of Trinity College in 1887, and has since held that position. He was a member of the board of managers of the Connecticut Society of the Sons of the American Revolution.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The Rev. W. S. Barrows, who has for some years past had the charge of several of the mission stations in the convocation of Asheville, has returned to his former home in the North, and been succeeded by the Rev. A. H. Stubbs, recently rector of St. Barnabas' church, Greensboro. Mr. Stubbs has associated with him in his field, which includes about 20 stations, the Rev. Messrs. Bell, Rice, Rhodes, and Way. Mr. Stubbs has recently been elected by the Board of Fellows of Ravenscroft to succeed the late Dr. Buel as warden of the Theological Training School, Asheville, and he will make that city his future home.

The parish of Grace church, Morgantown, which has been vacant since the resignation of the Rev. E. P. Green last April, has been provided for by the acceptance of the rectorship by the Rev. Churchill Satterlee. This parish has recently completed one of the finest church edifices in that part of the diocese.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—At the first meeting of the Clerical Association, Bishop Lawrence read a paper. His subject was, "Autumn thoughts on Church Life." A large attendance of the clergy was present. The Rev. Dr. Parks, of Philadelphia, will read a paper on "The attitude of the Church towards the social condition of the poor," on Nov. 12th.

The first fall meeting of the Boston local assembly of the Brotherhood of St. Andrew took place Sept. 26th. in St. Andrew's church, on Chambers st. After the service a business meeting was held; the Rev. Floyd Tomkins made the address.

LYNN.—St. Stephen's church observed its semi-centennial on Sept. 22nd and 23rd. On the afternoon of the first day there was a parish social and re-union. The rector, the Rev. James H. Van Buren and his wife received the parishioners. At 9:30 on the morning of the 23rd, the Sunday school decorated the graves of the Mudge family, which are in a enclosure of the church. At the celebration of the Holy Communion, Bishop Niles delivered the address on the late Hon. E. R. Mudge, who gave the beautiful edifice to the parish. A former rector, the Rev. Louis De Cormis, sent $50 towards the endowment fund; $1,300 was the offering a the morning service of the 23rd.

East Carolina

Alfred A. Watson, D. D., Bishop

The fall meeting of the convocation of Edenton was held in Christ church, Elizabeth City, Sept. 28-30. An essay was delivered by Mr. W. J. Griffin, on the subject, "Can this convocation adopt any method of co operation in the Sunday school work, within the convocation?" The Rev. N. C. Hughes gave an extempore discussion, and sermons were preached by the Rev. Messrs. Eborn, Hughes, and Dr. Drane. Missionary addresses were made by the Rev. Henry Wingate, the Rev. N. C. Hughes, and the Hon. J. W. Albertson.

The convocation of Wilmington met in St. Phillip's church, Southport, Sept. 6th. Nearly all the clergy of the convocation were present, but of the laity there was only one representative, and he lived in Southport. There was very little business to transact. An arrangement was made to give at least one service a month to St. Paul's, Clinton; each of the four clergy of Wilmington giving three Sundays during the year to assist the evangelist. By this means both Clinton and Southport will get at least one service during the month. It was also arranged for the evangelist to give some of his time to Southport. The Easter meeting is appointed to be held in Clinton, on the Friday after Easter.

Ohio

Wm. Andrew Leonard, D.D., Bishop

In the death of the Rev. James Aaron Bolles, D. D., mentioned in our last issue, the Church loses a clergyman known and venerated in many dioceses. He was a man with a mind singularly well furnished, and was a most conscientious and faithful priest, a "house-to-house" pastor. He was born at Norwich, Conn., in 1810. In 1830 he graduated from Trinity College, Hartford, and entered the General Seminary in New York, whence he graduated in 1833, receiving deacon's orders in the same year. He became a priest in 1834. Dr. Bolles began his work in the Church as the assistant of the Rev. Dr. Hawkes, of St. Thomas' church, New York. Later he served one year as the assistant rector of St. Luke's church, Rochester. For 20 years he was rector of St. James' church, Batavia, N. Y., and in 1853 he took charge of Trinity church, Cleveland, Ohio. In 1859 he took charge of the church of the Advent, of Boston. He was there for 12 years and then returned to Cleveland. For many years he was the rector *emeritus* of Trinity church and more recently the senior canon of Trinity cathedral. Owing to his advanced age he retired some years ago from active work. His health gave way during the hot weather last July and he failed gradually until his death. The name of the Rev. Dr. Bolles became known throughout the country by reason of his compilation of the "Rector's *Vade Mecum*," a small volume used by nearly all pastors in their parochial work. A memorial sermon on the life of Dr. Bolles was delivered by the Rev. E. W. Worthington, of Grace church, Cleveland, on Sunday morning, Sept. 23rd.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Bishop Bowman Institute, the diocesan school for girls, has made an auspicious beginning in its new home in the east end of Pittsburgh. The buildings are taxed to their utmost capacity, and everything indicates a prosperous school year.

The parochial Mission held in St. Luke's church, Smethport, has run a most successful course. There were five services on Sundays, and four on week days. The attendance grew steadily to the end, and large numbers of people were reached and helped. The missioner, the Rev. Lewis Wattson, of Kingston, N. Y., moved many hearts by his earnest and forcible presentation of the truth. Other parishes in the diocese are planning for Missions in the near future.

The Northern Convocation held its autumnal meeting in the church of the Holy Cross, North East, in the midst of the beautiful grape-growing region of north-western Pennsylvania. At the first session, Evensong was followed by two admirable and effective addresses by the Rev. W. Johnson, of St. Vincent's, Erie, on "Public Worship," and by the Rev. H. L. Yewens, of Franklin, on "Family Religion." On the following morning, the Bishop consecrated the parish church, a small but attractive building of brick, erected some years ago, but just now freed from debt. The sermon was preached by the Rev. C. A. Bragdon, of Buffalo, N. Y. In the afternoon and at night the clergy discussed problems arising in parish life. They were hospitably entertained, and given an opportunity of enjoying the pleasant surroundings amidst which the convocation was held.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

On Thursday night, Sept. 13th, Bishop Randolph visited Lovingston, and in the Presbyterian church preached and confirmed a class of five persons. On the 17th, he visited Norwood, preaching to a crowded church, and confirming seven. The same night, at Amherst Court House, he preached and confirmed a large class, and the following day, in Trinity church, Colleen, he confirmed 18 persons, the largest number ever confirmed there at one time. This will make between 40 and 50 confirmed in the county at this visitation of the Bishop.

On Friday evening, Sept. 21st, the members of the several chapters of the Brotherhood of St. Andrew in Petersburg, met at St. John's church, and organized a local council. After Evening Prayer, addresses were made by the Rev. John Ridout and the Rev. W. A. R. Goodwyn. Mr. H. Noltenius, who was elected president of the local council, spoke on the Brotherhood convention about to assemble in Washington, D. C. The offertory will be devoted to enabling the weak chapters to send a delegate. A large number of Brotherhood men were present.

Grace church, Petersburg, is to have a beautiful memorial window erected in it, in memory of the late Rev. Churchill J. Gibson, D.D., who was rector more than 50 years. It will cost $1,000.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The fall meeting of the Rappahannock Valley convocation, to be held in St. Peter's church, Oak Grove, Westmoreland Co., has been changed from Oct. 14th to Nov. 13th, in order that the members of the convocation may not be prevented from attending the St. Andrew's Brotherhood convention in Washington, D. C.

The aged Dr. Minnegerode, for very many years rector of St. Paul's church, Richmond, and for the past five years rector *emeritus*, lies critically ill at his residence in Alexandria.

The work on the new front of the church of the Holy Trinity, Richmond, nears completion. It is thought that the congregation may use the church early in October, but it will be some weeks yet before the work is entirely completed. Fifty or sixty feet have been added to the front, with one of the finest facades in this part of the country, all built of granite. The chancel has been deepened 12 or 15 feet. On the right of the chancel a chamber has been erected, in which will be placed an organ to cost about $6,000, without doubt the finest in the city. The instrument is now being shipped to Richmond.

The Living Church

Chicago, October 6, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

The Church Review has the following: "Mr. Gladstone in retirement is bent on business, which justifies the remark made of him some time since, to the effect that all of his mind that is not given over to politics is either donnish or theological. In a few weeks we expect to have his translation of the Odes and *Carmen Seculare* of Horace, and in the meantime we hear that his article on 'The Place of Heresy and Schism in the Modern Christian Church,' is to be followed by another on 'True and False Conceptions of the Atonement.' These articles will form the substance of two chapters of a new edition of Palmer's 'Treatise on the Church,' which Mr. Gladstone has prevailed upon Canon McColl to produce, and which is now in preparation." This last strikes THE LIVING CHURCH as an exceedingly novel idea. We wonder what the author of the "Treatise on the Church," with its strict and accurate definitions and precise logical form, would say to the incorporation of a chapter on "The Place of Heresy and Schism *in* the Church?" The relevancy of the chapter on the Atonement in connection with Palmer's Treatise is not apparent. Altogether the amenity of such liberties with the work of an author so recently deceased is far from clear, if its morality is beyond impeachment. But there can be no doubt the edition will sell.

Divorce Centres

For some time past the whole country has been scandalized by tales of persons sojourning in the State of South Dakota for the purpose of obtaining a dissolution of those bonds which the Christian religion and, for the most part, civilized society declare indissoluble. Many such people were well-known, personally or through their family connections, to the community at large. The time necessary to acquire a legal residence for this purpose was three months. Certain places became notorious as chosen places of abode for those who were eager to escape from the trammels of a former marriage, usually to enter upon a new one. The presence of such an element filling the hotels and boarding-houses, often having command of ample means of luxury and enjoyment, outshining the permanent inhabitants in dress and display, and, of course, giving an impetus to business in various ways, was calculated to impart to a small town a moral tone of no desirable character. Such a place, in fact, came to be principally known as a divorce centre, a new kind of fashionable resort. Here would gather lawyers of a certain stamp, not the ornaments of the profession, ready to do all that lay in their power to develop what was sure, if judiciously handled, to become a lucrative branch of business.

But it was almost certain that the intelligent citizens of an American community would soon become ashamed of such a condition of things. They could not afford to have their State chiefly known throughout the Union for the facilities it afforded for the development of a kind of business so full of unsavory scandal. People may have somewhat indefinite and hazy ideas as to the nature of the marriage tie, but quiet and serious citizens feel that a line must be drawn somewhere.

Thus it has come about that the legislature of South Dakota has been constrained by the growth of a healthy public sentiment to amend the law of divorce in that State in such a way as to render it less attractive to outsiders desiring to sunder what God hath joined. At least, we are informed, the time necessary to acquire residence has been doubled, and there are some additional safeguards in the way of "corroborative proof."

But no sooner has South Dakota taken steps to redeem itself from the questionable notoriety of its early divorce legislation, when a new locality comes into prominence to fill the vacant place. No one is likely to be much surprised to learn that Oklahoma Territory is the region which now offers superior advantages to people who wish to indulge, under the protection of law, in what has been called "consecutive polygamy." The New York *Law Journal* prints a letter, dated some months ago, from an Oklahoma lawyer, in the form of a circular, addressed to attorneys in New York City having "clients wishing relief," asking their aid in business of this kind. The writer expounds at length the beauties of the Oklahoma divorce law. There are ten legal grounds for divorce, among which are included "Fraudulent Contract," and "Gross Neglect of Duty." It is significantly pointed out that this latter head "covers a wide field." Only ninety days residence is required. "Service upon a non-resident defendant may be made personally or by publication." "There is no statute requiring corroborative proof as in South Dakota." The following provision of the law is emphasized as peculiarly meritorious: "When the parties appear to be equally in the wrong, the court may, in its discretion, refuse to grant a divorce." As this is expressed permissively, and is "in the discretion of the court," the writer infers that the probability is in favor of a party being able to obtain a divorce, even though the person bringing the suit may be as much in fault as the defendant. Finally, to cap the whole, the advantages of Perry, the residence of the writer, as a place of resort for the seekers of "relief" are enticingly set forth. "Oklahoma has a beautiful climate, and Perry is the largest and most enterprising town in the territory." Accordingly, correspondence is invited.

The *Law Journal* says that the statute referred to in this circular offers a good illustration of the antics of legislation in new-born American communities, possessing sovereignty without any proper sense of responsibility. But, as the case of South Dakota shows, as society becomes more settled there is a tendency to correct some of the more flagrant vices of policy. According to *The Law Journal*, a potent influence in favor of order, decency, and dignity in the administration of government is that which proceeds from the courts. There is no doubt that the courts, with all their defects, do exert great power as "general civilizers" in new communities. The instance is given of a decision in the supreme court of Colorado last year against the practice of certain lawyers in advertising matters of this very kind. It was held that an advertisement reading: "Divorces legally obtained very quietly; good everywhere" is "against good morals a false representation, and a libel on courts of justice; and that repeated publication in a newspaper of such an advertisement by a lawyer, constitutes mal-conduct in office, for which the court is empowered to strike his name from the roll of attorneys." A case in Idaho is also cited, where an attorney was disbarred for a piece of sharp practice in another line of things.

There are other civilizing agencies at work in these new populations. However crude and disorganized society may be at first, there is more or less consciously before the minds of all an ideal towards which the greater number soon begin to move, and unless this ideal has been modified by some new and positive system of a religious or communistic character, it will conform to the norm of what is regarded as respectability in the older States and communities from which the settlers have come.

And religion—shall we say that it is, or only that it ought to be, the most powerful of all such influences? Nothing so sways the minds of men or dominates their impulses as the forces of religion, whether the substance of the religion be true or false. If false, it may be the most pernicious and destructive of all influences; if true, it is equally powerful for good. The divided condition of American Christianity has incalculably weakened its moral power. Too often its voice of admonition or warning is feeble, its hand as an active force against wrong-doing is paralyzed, and it is resolved into ineffective emotionalism. Where the familiar form of religion in any community is one in which there is a separation between religion and morals, where at least it is not strongly felt that there is any essential connection between the two, the religious influence in general reform will be but slight.

It would seem that there is a great work for the Church to do in these new regions, and the fact that she entered Oklahoma in the van, and so soon completed her organization with a bishop at its head, gives us hope that she is destined to play a great and important part in moulding the population so suddenly swept together under such strange and sensational conditions. This she will do, not by organizing mass meetings and crusades, but by the patient methods which befit a divine organization, imitating the example of Him who was content to cast a seed into the ground and leave it to grow secretly. The reform of individuals, the moulding of their hearts and lives, is the first real step towards changing the character of the community at large. True and lasting reforms must proceed from a basis no less deep and strong than this.

Hope and Help for our Missions to the Colored People

DEAR LIVING CHURCH:—Long ago would you have had this assurance of hearty thanks for the publication of my letters, anent our work in South Carolina among the colored people, but for the abundance of that work. You deserve, and will you not receive, in behalf of our brethren in this mission field, my thanks, not alone for what THE LIVING CHURCH allowed me to say, but also for the strong words of encouragement which you yourself said to me, concerning the pressure of this vast and mature field of missions upon the conscience of the Church.

It is an overwhelming fact, that we stand here upon the threshold of a door wide open. Through it a wondrous prospect opens out before us of the Church. No other system approaches her in the scope and power of adaptation to all sorts and conditions of men. She can satisfy the intelligent and æsthetic in the great centres, in all ways that they may possibly require. She can go out into these cotton and rice fields, into the little school houses, yea, into the huts and hovels of the regions far beyond, among these unlettered offspring of Ham, and give, out of her heavenly stores, meat and drink to the simplest of her Father's children. And this latter, as I have already tried to show, is the larger part of our work here. It falls to my lot to do it. For that I am thankful. Other men may have larger gifts, nobler aspirations, loftier aims. God sanctify and bless them.

There is no denying the fact, and no one takes greater pleasure than I do in stating it, that our colored people have made great strides of progress. In our towns and cities they have either established schools and colleges, or have vigorously patronized those which have been built up for them. Many of them can read and write, and not a few have attained to a higher education, to comparative wealth, and to professional degrees. At the same time, we should not lose sight of the fact—I dare not ignore it—that in South Carolina there are nearly half a million of my colored friends *who cannot read*; who are at the mercy of blind guides, whether teachers or "preachers," almost as ignorant as themselves; who are in the bonds of a devilish superstition, and who are going, I solemnly warn you, "from bad to worse." We are "fools and blind" not to see, even in the face of the progress which has been made, indeed, by the light of that progress, the pitiful condition of these people, thus set apart.

Into many of these neglected, outside places, we have gone with our mission schools. These, thus far, are like distant lights along a highway in the wilderness. Seen afar, they but dimly shine; come nearer, if you will, and measure the circle they illumine, and hear the thankful wayfarers bless God for the light, it may be the *little* light, that they give, and you will rejoice with them and with me, that it has been given.

Our hospitals are a God-send for the poor and humble sufferers. Ah, the relief of some poor, pained, and filthy body, laid down on a clean, comfortable cot, with a gentle, soft-voiced nurse bending over him, and a kind hand ready for all sorts of ministrations—and is it not worth while?

The Rev. Mr. Pollard, our faithful and gifted rector of St. Mark's, in Charleston, has glorified himself and the Church, by going out into one of the dark places, within a few miles of Charleston, and working up a mission which is a wonder and a delight! A chapel, with two school-rooms attached, a teacher's house, with nine rooms, including a dispensary, for the regular visits, twice per week, of two generous physicians, themselves colored; and all this at a cost which would dumbfound any architect or contractor—an illustration and proof of what ought to be, and could be, and *must* be done! There is a school here now, including an industrial school for girls, numbering more than 190 pupils, with four intelligent, industrious teachers. The Church cannot but be proud of such a man, holding deservedly a high place, yet humbling himself to go out and down among the ignorant and wretched, to "spend and be spent" for and with them, thus "making full proof of his ministry." Laboring with us, and most acceptably, in this archdeaconry, are the following of our colored brethren: the Rev. Messrs. Hollings, Quarles, Mancebo, and Howell.

Let me speak of a scheme which is soon to be launched at archdeaconry headquarters, that is, in Columbia. More and more, as the work has grown, have its friends increased the number of boxes for its use, until, without any direct effort to procure them, an immense box-goods business has grown upon us. I have had the depository of these articles in a room at my own house, adjoining what used to be my study, but is now known as "de orfis." On Saturdays these articles have been put on sale, and given away to needy applicants during the week. From hence they have been shipped, in barrels and boxes, to many outlying missions. Now we propose, about the first of November, to "open shop," on the street; to put those goods on our shelves; to organize a regular system of giving, selling, and sending out. Tributary to this will be the work of the various industrial sewing schools, in and around Columbia, of which there are six already. But more than this, and under the same administration, we shall have a soup-kitchen, a coffee-house, and a cooking school. There will also be arrangements made, under the roof of this establishment, for a night school, a "prayer meeting" and a Bible class. In charge of this will be placed a practical-minded and devoted woman, who has had already two years' experience here with us, in the general work, and is to return for this new enterprise; I mean Miss Edna H. Wheeler, of Massachusetts.

In this diocese, after many and peculiar struggles, we have made a good start, and proved what a mother Mother Church can, and longs to be, to all of the children of men. Who does not know what a sacrificial care our apostolic Bishop Howe has had for the black, no less than for the white, people of his cure? It might, perhaps, be more significant to ask, who *does* know? He is now way-worn, disabled for the duties and cares which so scrupulously, constantly, and quietly, he yielded himself to, and when the "acts of the Apostle" of this diocese are judicially written upon the pages of history, then shall it be known what was the character of "the Angel of the Church" in South Carolina. His coadjutor, Bishop Capers, has as great a heart for all, is no "respecter of persons," and for no cause is he disposed to "call any man common or unclean." It is my great honor, not only to be allowed to do this work, as a mission priest of Holy Church to "go before the face" of such men, but to have had the appointment of the one, and now the wise and vigorous leadership of the other; and it matters beyond measure to be able to add, the endorsement and confidence of both. In all places, and in all times, it is the appointed heads of the Church who are responsible to Him who is "the Head over all things," for her Catholic history. She will not be ashamed when that which is made by her present apostolic servants in this diocese shall be written.

Let me close this, my third and last letter, by reminding your readers that the work which lies before and all around us, mainly among these neglected, ignorant, immorally-religious, yet longing black people, at the deliberate command of the Church, throughout all of these Southern dioceses, we have solemnly entered upon. The American branch of the one Catholic and Apostolic Church has, by her highest authority, declared that this work shall be done. It is too late to answer back. It is wicked to draw back. "If any man draw back, My soul shall have no pleasure in him."

Ours not to reason why,
Ours not to make reply,
Ours but to do, or die!

All this great work requires the constant prayers and abundant alms of all our Church's children. To achieve, at her imperial behest, what we have purposed and planned in this archdeaconry, I once more earnestly, nay, confidently bespeak a generous share of both the prayers and alms of her people. It is a great pleasure to be able to express my appreciation of the many tokens of interest and sympathy already received, in divers kinds of gifts, and in both words and letters of gracious good cheer and confidence; and to you, my brother of THE LIVING CHURCH, let me say once again, that I greatly esteem your favor in thus, for the third time, lending me your crowded and influential columns. Let me send out a final message through you, to all your readers, that so far as we are concerned in South Carolina, the outlook for this work was never so full of promise; in which fact, I am sure, many who read this, and you yourself, will greatly rejoice with us.

Faithfully your brother,

EDMUND N. JOYNER, Archdeacon.

Letters to the Editor

ORDINATIONS SINCE DEC. 1, 1893

To the Editor of The Living Church:

I am preparing for publication in the American Church Almanac and Year Book for 1895 (Pott & Co.), a list of those who have received Holy Orders as priests or deacons during the preceding 12 months. The materials available are not full or complete, though I am much indebted to THE LIVING CHURCH for its notices of ordinations.

May I ask your help by the insertion of this note, asking those clergy who have been ordained as deacons, or who have been advanced to the priesthood since Dec. 1, 1893, to forward me their full names, with date of ordination, and name of bishop ordaining?

If the various diocesan secretaries would favor me with their diocesan lists it would be a great help to accuracy and completeness.

HENRY BARKER.

Rosendale, N. Y.

"THE SWINE MIRACLE"

To the Editor of The Living Church

I see that one of your contributors has written a very elaborate and ingenious article in answer to Huxley's criticism on "the Swine Miracle."

A few plain words and well known facts seem to me to put the matter in a better light.

The Jews were not allowed to eat swine's flesh, not even to touch the body of a hog after it was dead. (Lev. xi: 7, Deut. xiv: 8.) Consequently the Jews could have no motive for keeping swine. They could not eat their flesh nor raise it for sale to others, since they might not even touch it. Consequently these swine were not the lawful property of anybody, and could not be so, on Jewish soil. Hence our Lord in sending them into the sea was no more a violator of any law, than He was when He cleared the Temple of the tables of the money changers and others who had made that holy place a "den of thieves." (Matt. xxi: 12).

W. D. WILSON.

To the Editor of The Living Church:

The article of Dr. Warring in THE LIVING CHURCH of this date (page 417), on "Mr. Huxley and the 'Swine Miracle,'" has some excellent points in it, and I was glad to notice it in your columns, as they put, what was to me, a new meaning on the passage.

There is another justification of the Master's act in permitting the evil spirits to go into the herd of swine, which Dr. Warring does not refer to. That is, the owners of the swine, being Jews, were engaged in an unlawful occupation, herding and feeding swine for market ("raising hogs for the heathen"). They were in no position to criticise the Lord's doing.

G. B. J.

Shenandoah, Iowa, Sept 22, 1894.

DR. PERCIVAL'S ARTICLE AGAIN

To the Editor of The Living Church:

I do not exactly make out what "S." means (LIVING CHURCH, Sept. 22nd); will you or he be so kind as to explain the statement made at the end of the second paragraph? But if it is meant as an expression of pious horror at this parenthesis ("as one good old Anglican Bishop said), then it may perhaps—I hope it will—comfort him, if he be in a condition to derive any consolation, to be assured that good old Dr. Wilson, then professor in the General Theological Seminary, made use of language so exactly like the Bishop's to whom Dr. Percival refers, that two of the clearest-headed men that have of late been priests in the Church in the United States—one of whom is now in Paradise, and the other holds about the highest position that can be attained in the Church aforesaid (by a priest)—both understood him to say exactly what the "good old Anglican Bishop" said. Q. E. D.

W. T. WEBBE.

Newark, N. J., 19th Sunday after Trinity.

POINTING IN THE NEW HYMNAL

To the Editor of The Living Church:

Reference was recently made by one of your correspondents to differences between the several editions of the new Hymnal in the matter of the pointing of canticles, etc. I beg to say that the pointing in the Messiter and Hutchins Hymnals is in accordance with that set forth by the "Commission on Pointing" appointed by the General Convention.

I am assured by the Century Co. that in a new edition of the Tucker Hymnal about to be published, the variations from the standard which existed in the previous edition (through no fault of the editor or the publisher) will be corrected, and the publishers of the Hymnal without music have sent me a copy of their latest edition, which has been corrected to conform to the work of the commission.

CHAS. L. HUTCHINS,
Sec'y of the "Commission on Pointing."

Concord, Mass., Sept. 25, 1894.

FROM MESOPOTAMIA

To the Editor of The Living Church:

Two men spent Sunday last (Sept. 9th), with me, who, from their looks and the papers which they showed, seem to be priests of the Chaldean Church. They are soliciting funds for the building of a school in the far away land of Mesopotamia. They have been in New York, New Orleans, Houston, and Trinidad, and have letters from the clergy in all these places.

I feel much interested in them, and would be glad to learn something more of them through your columns. You have often warned us of those who are unworthy of our aid, and I thank you for it, but desire to suggest that it is only justice that you should recommend to the benevolence of the clergy and people those who are worthy objects of the same.

Such I take these men to be, since they bring with them letters from Joseph, Archbishop of Iala, Mesopotamia, and from the Consulate at Glasgow, together with letters from well-known priests in both England and the United States. If any one can tell more about them I would be glad to hear.

W. TAYLOR DOUGLAS.

Wichita Falls, Texas, Sept. 12, 1894.

LAY READERS

To the Editor of The Living Church:

Concerning the uncomplimentary remarks of "S." on lay readers, and Mr. Restarick's temperate reply, permit me a few lines to say, that I suppose some of the clergy look upon the order of lay readers with much the same feeling as lawyers regard "real estate and insurance agents," who have diverted considerable scriveners' business from gentlemen of the long robe. But there is little justification for this feeling. Few lay readers take out a license but at the earnest request of clergymen; none labor for profit; and like St. John Baptist, they are content to decrease as the representatives of Christ increase. I think the whole tendency of their work is to enlarge the influence of the clergy. As for lay preaching, that has ever been unavoidable in Sunday schools and lay brotherhoods, and is never undertaken *in facie ecclesiæ* unless upon urgent necessity. Whe such necessity arises, the history of their preaching, or lecturing or addressing, or what you care to call it, has been I think, to show that they have endeavored to keep with the modest limits of orthodoxy, though they have had none of the advantages of attendance on Church congresses, or relieving their minds in parties of nineteen.

LAWYER.

Sept 21, 1894.

"READY AND DESIROUS"

To the Editor of The Living Church:

An article in a late issue of THE LIVING CHURCH, anent the scope of the "ready and desirous" rubric, reminded me of an extraordinary interpretation of that rubric that came under my observation one Sunday this summer. Alb and crossed stole and chasuble worn by the priest, the chasuble removed before the sermon and deposited on the gospel

end of the altar, were indications of the advanced Churchmanship, if not ritualistic tendencies, of the priest; a Churchmanship "high" in estimating the Church's claims and strict in the interpretation of her rubrics. Judge then of my astonishment when the priest gave a general invitation to the Holy Communion. Pointing to the altar, he bade everybody draw near, and urged everybody to come. "Perhaps," he added, "you may say you are not confirmed. That makes no difference. There is a rubric enjoining Confirmation; but that applies only to members of the Episcopal Church!" Even Baptism was not hinted at as a requisite.

I said the invitation was a general one. The excluded were the non-confirmed who, by birth or Baptism, were so unfortunate as to "belong to the Episcopal Church."

With this liberal interpretation of rubric for them that are without, he returned to the altar, resuming the chasuble, his server or acolyte—I am not sure of the proper term—pulling it down, and straightening it to "set well."

And I said to myself: An invitation wide enough to include "Jews, Turks, infidels, and heretics," might have been expected from a Churchman extremely "broad" or extremely "low," and either of these might have been expected to call the American branch of the Holy Catholic Church by its odious, illogical nickname of "Episcopal Church;" but alb and chasuble and crossed stole comport but ill with the Churchmanship that would set aside the Church's claim to be ought but a sect among sects. Y. Y. K.

THE DISOBEDIENT "ANGELUS"

To the Editor of The Living Church:

The article in *The Angelus* on "The Two Settlements," misses the point of the argument, which is this, that if men cannot reconcile their consciences to obey its provisions, they have no moral right to pledge themselves by vow and promise to obedience, and thereby obtain Holy Orders, and then deliberately disobey, and teach others to disobey, what they are bound in the sight of God and man to obey.

The Angelus and its friends propose to improve the Prayer Book by their own will and in accordance with their own preferences. But other men have wills and preferences as well as *The Angelus*, and how can we prevent their making the Prayer Book on *The Angelus'* terms, worse? "In those days there was no king in Israel, and every man did what was right in his own eyes." This is the state of things which *The Angelus*, unwittingly, we believe, would introduce. Nay, it would, if its example were followed, dissolve the bonds of obligation which hold the honest man to his promise, and set everybody free to repudiate his most solemn engagements. See how the case stands:

1. Our Eucharistic Office, as it stands, and is bound upon the conscience of our priests by their ordination vows, and their subscription in its structure, and by its rubrical system, contemplates communicants besides the priest who celebrates.

2. The office makes no provision directly or indirectly for the omission of those parts of the office which anticipate and provide for communicants.

3. Our Church nowhere enjoins fasting Communion as a hard and fast rule, the breach of which puts in peril the gift of grace and eternal life.

4. There are clergy who teach their people that they must on no account receive unless they come fasting to the Communion, and that they must not come to receive at the High Celebration.

5. Now these priests ask: "Shall we read the portions of the Eucharistic Office which imply and anticipate communicants to a congregation, when we know beforehand that there will be none to receive?"

6. Now I ask: Is this fair? Is this honest? These priests first teach their people not to come to the Holy Communion, and then ask: shall we not habitually violate the law of the Church to accommodate the Communion Office of the Church to our own private teaching?

E. R. N.

Personal Mention

Bishop Huntington has returned from his summer residence at Hadley, Mass., and should now be addressed at Syracuse, N. Y.

The Bishop of Massachusetts has returned from his vacation at Mount Desert, and begun his fall visitations.

The Rev. A. H. Amory, of Grace church, Lawrence, has been appointed an assistant minister of Trinity church, Boston, Mass.

The Rev. John S. Lindsay, D.D., of St. Paul's church, Boston, passed part of the summer by the sea.

The Rev. G. J. D. Peters has accepted charge of Emmanuel church, Cumberland, Md., and entered upon his duties.

The Rev. Charles J. Wood has resigned the rectorship of St Paul's church, Lock Haven, Pa., and accepted the rectorship of St. John's church, York, Pa.

The Rev. Hobart Cooke of Plattsburgh, diocese of Albany, has returned from a prolonged absence in Europe.

The Rev. Dr. James Rankine has just sailed to Germany.

The Rev. James W. Robins, D. D., returned from Europe in the steamship "Kaiser Wilhelm," last week.

The Rev. Dr. Henry Wilson sailed for Europe, Sept. 15th, in the "Etruria."

The Rev. Leonard K. Storrs, D. D., of Brookline, Mass., has been by the seaside.

The Rev. W. A. Henderson has resigned charge of Emmanuel church, Cumberland, and removed to Bel Air, Md.

The Rev. John T. Foster has resigned the rectorship of Christ church, Fairmount, W. Va.

The Rev. W. P. DuBose, D. D., has been elected Dean of the Theological Department of the University of the South.

The Rev. E. A. Cross has taken temporary charge of Christ church, Springfield, O.

The Rev. Hartley Carmichael, D. D., returned from England in the steamship "Etruria."

The Rev. Taliaferro F. Caskey, rector of St. John's church, Dresden, Germany, is temporarily in New York.

The Rev. W. C. Thayer arrived in New York from England, in the steamship "Aurania."

The Rev. Robert A. Gibson of Christ church, Cincinnati, is expected to return from Europe by the middle of October.

The Rev. Lewis E. Durr has accepted the charge of Zion church, Dresden, and St. Matthew's church, Madison, diocese of Southern Ohio, and entered upon his duties.

The Rev. Frank W. Baker of St. Paul's church, Cincinnati, O., is expected home from abroad by the second Sunday in October.

The Rev. Lucius M. Hardy has accepted the charge of St. Philip's church, Crompton, R. I.

The Rev. Dr. P. K. Cady returned from Europe by way of Bremen, Thursday, Sept. 20th, in the North German Lloyd steamer, "Aller."

The Rev. J. M. Northrup has accepted appointment to the charge of St. Matthew's church, Covington, and St. Mary's church, Dyersburg, Tenn., and entered upon his duties.

The Rev. J. W. Elliott has accepted appointment as one of the assistant ministers of St. Mark's church, Philadelphia.

The Rev. W. H. Lewis arrived from Scotland on the steamship "Ethiopia," Sept. 10th.

The Rev. E. W. Babcock has resigned the rectorship of Calvary church, Stonington, Conn., and accepted that of Trinity church, Pawtucket, R. I.

The Rev. I. Newton Stanger, D.D., has been summering in the Adirondacks.

The Rev. Dr. J. H. Coit arrived in New York from Bremen on the steamship "Kaiser Wilhelm," Sept. 16th.

The Rev. Dr. E. H. Rudd arrived in New York from Southampton, Sept. 11th, in the steamship "Berlin."

The Rev. R. S. Barrett, D. D., general missioner of the Parochial Missions Society, has returned from his visit to Europe.

The Rev. Dr. Benjamin Watson, D.D., has returned from a vacation visit to Newport.

The address of the Rev. Fred W. Norris is No. 3 Iffley Road, Oxford, England. Please address accordingly.

The address of the Rev. R. G. Knox has been changed from Broken Bow to Arapahoe, Nebraska.

The Rev. C. F. Drake, M.D., having been appointed priest-in-charge of St. Alban's mission, Manistique, diocese of Northern Michigan, would like to be addressed at Manistique, Mich.

The Rev. William M. Jefferis, D.D., rector of the church of the Holy Communion, Tacoma, has returned from the East, and can be addressed at "Washington College," Tacoma, Wash.

The address of the Rev. W. Taylor Douglas is Wichita Falls, Texas.

The Bishop of Cairo reached New York, on his return from Europe, on the steamship "New York," Friday, Sept. 14th.

Bishop Talbot of Wyoming and Idaho, returned from abroad in the Cunard steamship "Lucania", Friday, Sept. 14th.

The Rev. Horace F. Fuller has been passing his vacation in the Adirondacks.

The Bishop of Nebraska has been spending vacation days at York Cliffs, Maine.

The Rev. Canon Hatheway of the cathedral of the diocese of Albany, has returned from his vacation in Canada.

The address of the Rev. Wm. B. Hamilton, rector of Calvary church, Chicago, is changed to No. 1250 Wilcox ave.

The Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., has returned home from his cottage at Eagle's Mere, Pa., and commenced the third year of his present rectorship.

The Rev. C. W. Hodder, treasurer of the missionary jurisdiction of Western Colorado, has accepted the rectorship of Glenwood Springs, Colorado. All correspondence, etc., will be addressed to him at that place after the 1st of October, 1894.

The Rev. E. A. Bazett-Jones, having been appointed in charge of St. John's parish, Elkhorn, Wis., requests all mail to be addressed to him there.

The Rev. George F. Baker returned from Europe, Saturday Sept. 22nd.

The Rev. Robert Ritchie, rector of St. James the Less, Philadelphia, with Mrs. and Miss Ritchie, has returned from a two-months' sojourn in the Adirondacks.

The Rev. Edward T. Bartlett, D. D, dean of the Philadelphia Divinity School, has returned after a year's sojourn in Europe His health is entirely restored.

The Rev. Lawrence B. Thomas, D. D., first assistant priest at St. Peter's church, Philadelphia, Pa., closed his year's engagement on the 30th ult. He will supply temporarily during October.

Ordinations

On St. Matthew's Day, in the church of the Good Samaritan, Gunnison, Colo., the Rev. A. Miller, of Montrose, and the Rev. H. F. Parshall, of Gunnison, were advanced to the priesthood. Bishop Barker preached the sermon. The Rev. O. E. Ostenson and the Rev. J. W. Ohl were the presenters.

On the festival of St. Matthew, Sept. 21st, in St. Luke's church, Orlando, Florida, the Rt. Rev. Wm. Crane Gray, D.D., advanced to the priesthood the Rev. J. Neville Thompson. The Bishop was assisted by the Rev. Messrs. J. W. Weddell and B. F. Brown, archdeacons; the Rev. Messrs. Chas. M. Gray, H. B. Stuart-Martin, Wm. Thorn, Jas. H. Davet, and W. W. De Hart. The latter was the preacher on this occasion. The Rev. Mr. Thompson will continue his arduous labors in the same missionary field, in the western part of the jurisdiction, in which he has faithfully and acceptably wrought as a deacon.

On the 18th Sunday after Trinity, Mr. John Clarkson Winter was ordained to the diaconate, at the church of the Ascension, Pueblo, Colo. The sermon was preached by the rector, the Rev. Reginald S. Radcliffe, an old friend, and former rector, of the candidate. Besides Bishop Spalding, Canon E. P. Newton and the Rev. Messrs. E. A. Oliver and C. M. Smith took part in the service. The music was rendered by the combined choirs of St. Peter's, Holy Trinity, and the Ascension. Mr. Winter will take charge of St. Peter's church.

To Correspondents

HUGUENOT.—You will find some information about the Church Boys Brigade in our issue of Sept. 22d, p. 412, given by our Canadian correspondent.

J. ST. F. W.—The term "credence" is supposed to come from the Italian, "to taste beforehand," hence a plate on which anything is offered, thence a side table. See Church Cyclopædia.

Z.—The rubric clearly indicates that the prayers following may all be omitted. II Cor. xiii: 14 is never inserted here when the Litany is to be said immediately, why should not the same usage hold when "the Holy Communion" is immediately to follow?

CALIFORNIA PRIEST.—"The Colonial and Other Clergy Act" originally prohibited clergymen ordained by American and Colonial bishops from holding livings in England, and officiating in that country. It has now been considerably modified, and these restrictions are removed, provided a license to officiate is given by the bishop of the diocese, and the archbishop of the province.

Official

THE Convocation of Knoxville will meet at Greenville, Tenn., Oct. 3rd, 4th, and 5th. Opening sermon by Bishop Gailor.

JOS. H. BLACKLOCK,
Dean.

NOTICE.

An enterprise has been started to publish the letters of Ferdinand C. Ewer, D.D. Any one possessing such, and willing to send them to be copied, please notify, by postal card, MISS M. H. EWER, 322 W. 52nd st., New York City, and proper envelopes stamped for registry will be forwarded, or expressage will be paid on delivery. The originals will be returned if desired.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

JUDSON.—At Watervliet, N. Y., Sept. 24, 1894, of diptheritic croup, John Scarborough, youngest son of Benjamin D. and Annabella Scarborough Judson, aged 4 years and 7 months.

HALL.—On the 18th of September, at Bay Head, N. J., Rosalie Littell, wife of Dr. Andrew Douglass Hall, and daughter of the late Dr. S. and Mary Emlen Littell.

WOODCOCK.—Entered into rest, Sept. 25, 1894, at Poughkeepsie, N. Y., Elizabeth Woodcock, widow of the late James Woodcock, grandmother to the Rev. D. Russ Judd.

Appeals

Will any priest or layman for the love of Holy Church give two Breviaries for two young men who are desirous of leading the religious life and reciting the daily offices.

REV. W. E. JOHNSON,
927 Park Ave., N. Y.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

THE GENERAL BOARD OF MISSIONS

(Legal Title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

MISSIONARY COUNCIL

The Missionary Council is appointed to meet in Hartford, Conn. beginning on Sunday, Oct. 21, and continuing Monday, Tuesday, and Wednesday. By appointment of the Presiding Bishop the sermon will be delivered by Bishop Randolph, of Southern Virginia.

Church and Parish

WANTED—A parish; Catholic, priest; preacher. Address, R. H. C., care of THE LIVING CHURCH.

RECTORY SCHOOL FOR YOUNG BOYS

The rector of Grace church, Colorado Springs, Colorado, will receive four young boys into his family, as pupils, giving them careful personal attention. Term begins Oct. 1st, but pupils will be received at any time. For terms, etc., address J. W. COLWELL, rector, 329 N. Nevada ave, Colorado Springs, Col.

The Editor's Table

St. John's Echo, published by the students of our missionary college in Shanghai, makes the following graceful acknowledgment:

This time we can report the completion of the long-expected building. It is nothing but a clear manifestation of the boundless generosity of our friends in the West, to whom we should pay our deep gratitude for a gift so good and beneficial.

We have been much interested reading in the periodical above-named the English essays of the Chinese students. They are thoughtful and expressed well, with enough quaintness of idiom to mark them as genuine. By the way, are not the Chinese a very solemn people? Those that we see have that appearance, and what we read of them gives us this impression.

The rector of St. Barnabas', Omaha, in his *Parish Messenger* of June last, gave an interesting account of the parish and its work, on the occasion of the twenty-fifth anniversary of its founding. Referring to the lack of financial success which had been intimated in some newspaper report, Fr. Williams says:

As to the matter of financial rewards, we would be exceeding glad to have $12,000 salary a year, or even the $3,000 of a more highly favored Broad Church fellow-priest, but we really are reasonably happy and contented with only $1,200 a year, even though we cannot always promptly draw on even that much. It comes, sooner or later, from a people we love, and upon whose principles we can depend, after we depart hence; and we never have to depend on other than Christian and Churchly methods to obtain the money we actually need and must have. We never have to dance or eat St. Barnabas' into popular esteem, nor do we ever find it necessary to put up the church as a caterer to popular appetite for *cheap* ecclesiastical amusements, in order to meet our running expenses, or our charitable obligations. We are poor, but we do honestly seek to maintain our respectability.

From *Southern Workman* is clipped the following account of an extraordinary family excursion, written by a correspondent in Honolulu:

During the last week, a small craft, hardly larger than a sailboat, or one of the canoes so common in Hampton creek, arrived in this port. The crew consisted of one man, his wife, and five small children. They had sailed from San Francisco, distant 2,100 miles from here, and were bound to a distant island of this ocean, 3,000 miles beyond this port. The little craft looked like a floating hen-coop. Ropes were drawn about her gunwales in order to prevent the children from tumbling overboard. On the deck was a coop containing a few hens and ducks. The babies slept in a heap in a corner. Yesterday the tiny craft sailed out of port to the westward, over the great ocean. As she moved out, the baby crew stood up on the boxes and waved their hats, and the mother saluted the ships with the flag. In return, the great warship "Philadelphia" dipped her colors, and the men gave the little "tots" a cheer. They will not see land for fifty days. But the "trade winds" blow steadily now, and even baby hands can run the vessel by day and the father can sleep.

The Rev. Ralph Hoyt, author of this poem, was a priest of our Church. The elder Bishop Doane (of New Jersey) thus spoke of him in one of his convention addresses: "Mr. Hoyt is the rector of the church of the Good Shepherd, in the city of New York, and a most laborious missionary among the poor. He is a rare man, this Ralph Hoyt; and a real poet into the bargain. If any Churchman of New Jersey has fifty or a hundred dollars to apply to the best uses, I commend him to Ralph Hoyt, as his trustee for Christ:"

THE STRIKE.

I've a liking for this striking
If we only do it well;
Firm, defiant, like a giant,
Strike! and make the effort tell.

One another, working brother,
Let us freely now advise;
For reflection and correction
Help to make us great and wise.

Work and wages, say the sages,
Go forever hand in hand;
As the motion of an ocean,
The supply and the demand.

My advice is—strike for prices
Nobler far than sordid coin;
Strike with terror, sin, and error
And let man and master join.

Every failing now prevailing
In the heart or in the head—
Make the clamor, take the hammer,
Drive it down and and strike it dead!

Much in chopping, lopping, propping,
Carpenter, we have to do,
Ere the plummet from the summit,
Mark our mortal fabric true.

Take the measure of false pleasure,
Try each action by the square;
Strike a chalk-line for your walk-line,
Strike to keep your footsteps there.

The foundation of creation
Lies in Truth's unerring laws;
Man of mortar, there's no shorter
Way to base a righteous cause.

Every builder, painter, gilder,
Man of leather, man of clothes,
Each mechanic in a panic
With the way his labor goes.

Let him reason thus in season;
Strike the root of all his wrong;
Cease his quarrels, mend his morals,
And be happy, rich, and strong.

RALPH HOYT.

The recollection of the great Missouri Pacific strike, though it occurred nine years ago, is still fresh in the minds of the people. Up to that time it was the most formidable uprising of wage-workers against their employers that had been known. Gen. Hoxie represented the railroad company in the gigantic struggle, while Martin Irons stood for the wage-workers. The strike, however, was practically confined to the one system, for in that day it had not become so easy to utilize the boycott, and labor organizations were not so readily concentrated. It was simply a terrific hand-to-hand encounter between the company and the Knights of Labor within its employ. The result of the battle was tragic in the extreme. The company won the fight, but Gen. Hoxie took his bed because of nervous prostration and shortly thereafter died.

A few years later the writer chanced to be visiting an interior town in Arkansas, and there was pointed out to him a man of slight stature standing alone in a gutter, dressed like a tramp, but in face the expression of blank idiocy. Conversation with him proved his mind had become almost an utter blank. It was Martin Irons. He rambled about the village, a charge upon the county, harmless entirely, an object of constant wonder and an ineffably pathetic presence. Mention of the strike in which he had been so conspicuous a figure brought no gleam of understanding in his dull eyes. Hoxie was dead, but Irons was worse than dead. He was merely a bit of wreckage of the fearful storm—a victim of conflict, the recurrence of which is a travesty upon nineteenth-century civilization. As one looked upon him and thought of Hoxie, one could not but feel a sense of protest against a disregard of constitutional privileges and inhibitions as made such a pitiable spectacle possible in this fair and bounteous land.—*Memphis Commercial.*

Book Notices

The Confraternity of the Blessed Sacrament of the Body and Blood of Christ. [American Branch. Twenty-sixth annual report. 1894.

This society is engaged in noble work, the advancement of reverence and care in connection with the Blessed Sacrament. One of its chief instruments of work is the practice of intercessory prayer. It is not a secret society, although the nature of its work forbids unnecessary publicity. May it prosper. Three notable papers are printed in the report: "The Eucharistic Sacrifice the centre and bond of Catholic Unity," by Archdeacon Taylor, of Springfield; "The best and proper Bread for the Blessed Sacrament," by the Rev. Wm. Wirt Mills; and "Altar Wines," by the Rev. H. R. Sargent, O. H. C.

Eastern Customs in Bible Lands By H. B. Tristram, LL.D., D.D., F. R. S., Canon of Durham. Author of "The Great Sahara," "Natural History of the Bible, etc. New York: Thomas Whittaker. Pp. 262. Price, $1.50.

From the observation and experience of many months passed during a series of years in the Holy Land, Canon Tristram has prepared out of his notes some vivid illustrations of the country, its features, and its inhabitants, with their present ways and customs, which ought surely to serve to a better understanding of the descriptions and allusions found in the Bible. He describes journeyings to the East, Eastern dwellings and Eastern feasts, marriage and burial customs, the pastoral and agricultural life, the present costumes of the East, its military system, social fashions, the Eastern jurisprudence, trade and money, taxation, documents, seals, etc. Every Bible teacher ought to make a close study of this book, for it will prove a rare help in making clear to his class the allusions and descriptions that are met in the sacred Book.

Religion. By G. De Molinari. Translated from the second (enlarged) edition, with the author's sanction. By Walter K. Firminger, B. A., Merton College, Oxford. London: Swan, Sonnenschein & Co.; New York: Macmillan & Co. 1894. Price, 90 cts.

As the translator says, this book is "a plea for Disestablishment, but hardly in the sense of the Liberation Society." The point of view and particular application of its argument are French. The translator, however, offers it as a contribution to English discussions. He points out three parties; viz., the secularists, who would plunder the Church's property in the interests of humanitarianism; the political dissenters, who plead for religious equality; the extreme left of the Catholic party in the Church of England, which desires liberty for a State-ridden Church. Disestablishment, he says, appears "inevitable; the question only remains, with which of these three parties the drafting of the measure will lie." We agree with him in the further assertion that "if Churchmen wish to forestall Disestablishment and disendowment, they must be up and doing. . . The fact of the continuity of the modern English Church with the Church of Augustine . . . and Pole cannot now be seriously disputed. The present need is . . an aggressive policy unanimously carried out. . . . Nothing can be gained by allowing the Church's intensity to simmer down into an insipid diffusiveness. The age . . . requires that a Church will satisfy, and not merely repeat, its needs; a Church that will teach and not debate." To turn to the work itself. The author introduces his plea by a long discussion of the nature and historical development of religion from a purely scientific (?) point of view. Religion is "an aspiration at once intellectual and moral." This is purely subjective and, as Liddon shows in his "Some Elements of Religion," altogether inadequate. The author believes the primitive state of man to be a debased savagery, and that the development of the institutions designed to satisfy his religious aspirations has been a large factor in his progress towards civilization. Christianity then is but the highest stage yet realized in a purely natural process. We look in vain for any proof of this, beyond its plausibility; that is, had we no positive evidence to the contrary, it might have happened so. Plausibility carries undue weight with many unfortunately, and frequently blinds even thoughtful persons to both the lack of concurrent evidence and the presence of proof to the contrary. Such a writer believes of course in religious progress; and it consists, he thinks, firstly in extending and modifying religion so that it may propagate and elevate the instinct of divine love with reference to the fulfillment of duty; secondly, in harmonizing religious codes with the ever changing circumstances of social life. This progress requires for its success the conditions of property and liberty. Such progress, he argues, is necessary for moral progress—he is a utilitarian—for while "to enlighten the conscience is the business of political economy, to arm the conscience is the business of religion. All this discussion leads up to the main contention of the book, that "the necessary condition of religious progress is the separation of Church and State, effected not in hostility to, but in favor of religion." Such separation would secure liberty which is necessary to progress; and should not be attended by spoliation, since property is also one of the conditions of progress. There is, of course, much in the book which is alien to the truth and, to undiscriminating readers, dangerous. But it is interesting as showing that the present attempt to plunder the Church of England in Wales is a mistake even when viewed through alien spectacles.

The Conversion of India. From Pantænus to the Present Time. By Geo. Smith, C.I.E., LL.D. Chicago and New York: Fleming H. Revell Co.

This book is founded upon a course of lectures delivered by the author in New York in 1893, on the "Graves Foundation." Dr. Smith writes from the point of view of a zealous Presbyterian, and a believer in the modern theory of "poly-Churchism." This must be borne in mind in reading this interesting contribution to the history of missions. It is natural that the writer's interest and appreciation should centre about the work of those whom he would style evangelical. It follows that we may not look for thoroughly sympathetic treatment of either the Roman or the Anglican part in the conversion of India. With this abatement, the work will be found useful and instructive. Dr. Smith is well equipped, in point of learning and through long residence in India, to deal with the subject. Much information is brought together here in reasonable compass, good literary form, and readable style. The several principal stages in the progress of Christianity in the great peninsula are successively described under the head of "Attempts." Thus we have "The Greek Attempt," "The Roman Attempt," "The Dutch Attempt," "Great Britain's Attempt." Then we come to the missions from the United States, and a study of the present situation, methods, results, and prospects. "The Greek Attempt" includes some account of the remarkable extension of Nestorian Christianity from Asia Minor to the confines of China, and of its no less remarkable decline and final failure. We are glad to observe that the author ascribes this failure to the right causes: "Because their faith was weak, their message

mutilated, their intellect darkened, and their life selfish, it was not possible for the colonies of Syrian and Persian Christians, dispersed on its southern shores, to bring India to Christ." In treating of St. Francis Xavier and the Roman mission afterwards, the author is assisted in his adverse critical estimate by the admissions of candid Roman writers and missionaries. It might be supposed that some allowance must be made for the expressions of earnest men who are forced to contemplate results far short of high ideals and sanguine hopes. In the case of the Anglican Church, and its methods and achievements, there is, doubtless, much to criticise, yet place might be found for the names of Milman, Mill, and others of whom no mention is made in this work. The East India Company's administration, with all its selfishness and its limitations on the side of religion, is yet shown to have prepared the way for effective Christian work. It would be wholesome for those who have listened to the voice of the charmer in the shape of fluent Hindu orators at the Chicago Exposition—not to speak of Sir Edwin Arnold's "Light of Asia"—and have almost become convinced that Christianity is but a weak and puny thing in comparison with the hoary religions of the Orient, dignified by immemorial antiquity and fathomless profundity of thought, simply to read over the list, on page 110, of inhuman customs, chiefly religious, which the company succeeded in suppressing, in the teeth of the supporters of Hinduism. There is food for thought also in the facts here recorded that when Horace Hayman Wilson wrote his work on "The Religious Sects of the Hindus," he stored in the Bodleian Library his collection of authorities as "*libri execrandi*," and that when Prof. Max Muller published the early volumes of the so-called "Sacred Books of the East," he felt obliged to expurgate with a free hand, contrary to all scholarly traditions. The abominations which the originals contained were too frightful to find a place even in an edition which few but the learned are likely to examine. The part which Great Britain has taken in imposing upon India a humane system of government, and a code of laws and administration of justice, all bearing the stamp of Christian enlightenment, is well related. Nothing, perhaps, could show more convincingly what Christianity has done for the world than a comparison of the old India with the new. The chapters on the results and on the prospects of Christian missions in India are of peculiar interest. The facts set forth seem to prove that the outlook is remarkably encouraging. The progress of the last half century is little short of wonderful. The present seething condition of religious opinion, attempted reforms of native systems, new sects of an eclectic character, and, among a large number, the loss of faith in their ancestral superstitions, all bear witness to the steady encroachment of Christian ideas. The way is being evidently prepared for the wider acceptance of the divine religion. The one dark spot is the divided state of Christendom itself, the result of which is the introduction among the newly converted of all the divisons of belief which exist in Europe and America. The tendency of this is to chill the fresh fervor of faith so soon as it is brought into connection with the intellectual sphere. The book fitly concludes with a collection of intercessions and thanksgivings, chiefly derived, as the author tells us, from Anglican sources.

A new topical harmony of the recorded words of Christ, under the title, "The Master's Guide for His Disciples," will be published by Thomas Whittaker. The "sayings" will be arranged for easy consultation and systematic reading.

From "The Report for 1893 of the Eastern Church Association," we learn that the association in question has been revived after becoming temporarily defunct. Those who desire to enter the association must be nominated by two members, and must subscribe at least 10*s*. 6*d*. per annum. The objects of the association have to do with increasing friendly intercourse and mutual understanding between the Eastern Churches and our own Communion.

Messrs. Crothers & Korth, of New York, have now in press a work by the Rev. Dr. Seabury, professor of Ecclesiastical Polity and Law in the General Theological Seminary, entitled "An Introduction to the Study of Ecclesiastical Polity." The book treats of the fundamental principles of the being and government of the Church, and the application of those principles to the facts of the situation of the Church in the world, and its relation to the order and operation of civil government.

Magazines and Reviews

The Indian Churchman is an excellent fortnightly, which gives a good idea of ecclesiastical doings in British India. In the number of July 28th, we notice a leader urging the plan of annual courses of lectures for laymen, similar to those promoted by the New York Church Club. The paper acknowledges that it is indebted to THE LIVING CHURCH for its knowledge of the New York experiment.

The Indian Church Quarterly Review (London: J. Masters & Co.) for July is devoted to questions of special interest to the East Indians. Father Benson's lecture before the New York Church Club on the Conciliar Organization of the Church, is reprinted; and an interesting article follows on "The Vedanta Philosophy and its European Votaries," in which, however, we are sorry to see the doctrine of the creation of all things "out of nothing" repudiated. The literary notices are of a high order.

The Sewanee Review (Quarterly) for August maintains the excellent literary level of that magazine. There is a most excellent review of Lightfoot's Essay on the Christian Ministry, from the pen of J. Lewis Parks, but we wish he had taken note of the fact that Bishop Lightfoot took frequent occasion to repudiate in the most explicit manner the interpretation (a natural one we, grant) of his essay which is adopted by the reviewer. It cannot be emphasized too strongly that the weight of Bishop Lightfoot's final judgment lies on the Catholic side of the controversy touching the origin and authority of the episcopate. Address *Sewanee Review*, Sewanee, Tenn.

A SERIES of papers on India, written by Edwin Lord Weeks, opens in the October number of *Harper's Monthly*, under the title of "Lahore and the Punjaub." This initial article is smoothly written and very readable, giving a descriptive glimpse at Indian habits and customs that makes the reader feel at once familiar with this far-off land. "The Streets of Paris," by Richard Harding Davis, is bright and gossipy, after that writer's usual style. Both of these papers are very fully illustrated. "Golf in the Old Country," also abundantly illustrated, and "Iberville and the Mississippi," complete for this issue the supply of instructive and serious subjects, excepting only the usual editorial departments. It is a matter for regret that so much space—eighty-four pages out of one hundred and sixty—should be devoted to fiction, especially when it deals so largely with the purposeless in life.

Littell's Living Age claims as an appropriate description of its contents, the motto: "From grave to gay, from lively to severe," and we are inclined to think its claim is a just one. There is something within its pages to suit the tastes of all readers. The fiction is of the best, but is held subordinate to subjects of weightier interest. In the September issues we note the much-talked of article by Mr. Gladstone: "The Place of Heresy and Schism in the Christian Church;" a series of articles on "The Beginnings of the British Army;" "Iceland of To-day," a noteworthy and interesting paper; "Six Weeks in Java;" "Lucretius and his Science," by E. W. Adams; "Mr. Secretary Thurloe;" "The Outskirts of Europe," by J. D. Rees; and a paper of unusual interest, for its own merits, and as one of the latest productions of the late Amelia B. Edwards, is: "The Art of the Novelist," which traces the history of fiction from its earliest beginnings to the present day.

The Thinker (Christian Literature Co., N. Y.) for September, has its usual bewildering mass of matter arrayed under the usual heads of Survey of Thought, Biblical Thought, Expository Thought, etc. Dr. Swete contributes No. 4 of a valuable series of articles on "Some Controverted Articles of the Apostles' Creed," R. A. Holland, Jr., discusses "The Significance of Pessimism" as a demonstration of "the one-sidedness and falsity of extreme hedonism and individualism." The Rev. R. Leighton Gerhart, A. M., gives a definition of evolution, under the head of "Evolution and Ethics," as follows: "The unfolding, from the rudimentary state, of beings whose type of life and whose genetic and specific features never transcend the pre-determined form and mode of action and life incipiently involved in the beginning." He says, further, that we cannot "take the word 'evolution,' the shibboleth of the materialistic school of philosophy, and apply it to the spiritual life without giving the word a new and higher meaning. The failure to do this results in the leveling of the spiritual to the plane of the earthly; as may be seen in Dr. Drummond's book, 'Natural Law in the Spiritual World.'" Under the title, "Christological Implications of the Higher Criticism," the Rev. P. F. Jernegan declines to consider that the extent of our Lord's human knowledge is at issue necessarily because of the conclusions of the higher critics, and argues in favor of the "silence" hypothesis, that Christ did not commit Himself to any authoritative assertion concerning Old Testament authorships. A series of excellent sermon outlines by the Rev. W. H. Hutchings, M. A., is given.

The opening and most valuable article in *Scribner's Magazine* for October is that on "Railroad Travel in England and America," by H. G. Prout, editor of *The Railway Gazette*. In a readable and interesting manner, he shows that in some respects English railroad traveling has attained a perfection beyond that of this country; he considers the English railroad the most highly organized instrument of transportation in the world, and as a machine, the most complete in its many parts. In 1892 the English railroads carried 67,200 passengers per mile of railroad worked and ours carried 4,900, while the safety of passengers is very much greater there than here. But this excellence is obtained at a cost five times as much per mile, and had the United States done likewise, the development of the country must inevitably have been much retarded. There are, of course, points in which Americans seem to have the best equipment and advantage, but the writer wisely declines to pass final judgment on the preponderance of merit in the two systems, quoting the small boy who in an essay on goats said, "Some folks think they smell awful; I think it is lovely." So much depends on the point of view! The series of articles on summer resorts is concluded by one on Lenox, once the home of the Hawthornes and of Mrs. Kemble. Dr. Roosevelt's account of life "In the Hospital," is vivid with actual experiences. He asserts that two popular ideas concerning death are false; that the dying usually fear death and that pain accompanies the act of dying. Even those who during life fear death forget that fear when the end is at hand. Fiction is represented by Mr. Cable's serial, "John March, Southerner," the conclusion of Thomas Nelson Page's war story, "Little Darby," and a short story, "From Macedonia," which has for its centre of action the consecration of a bishop.

Opinions of the Press

Christian Advocate, (Nashville).

THE STRIKE.—The Labor Commission, which has been investigating the strikes and labor troubles in Chicago, has adjourned to meet again in Washington. Its powers were altogether inquisitorial; but it has done the country a real service. The commissioners have shown great fairness in their investigation by summoning witnesses from both sides, and by procuring from them without needless verbiage, the gist of their knowledge of the strike, and the underlying causes. In this way the lessons of the great strike have been formulated, and given in tolerably succinct form to the public. Naturally the commissioners directed their special attention to the avoidance of railway strikes. This country, it was said in England during the strike, was more dependent on its railroads than any other country in the world. Hitherto railway managers and employes have acted as if only private interests were involved. The suggestions made by the Labor Commission looking to the avoidance of strikes will doubtless be made use of by legislatures in protecting the public interests, which are growing to be paramount in the public estimation. This summer's trouble has brought home to the minds of the people of this country, as no other troubles have ever before done, the idea of their own interest in such properties.

The Interior.

FOREST FIRES.—Various explanations are given of the origin of forest fires: locomotives, careless campers, the brush left by lumbermen, etc. Emphasis is put upon the clearing up of the trees tops left by loggers. The most of this does not explain. The situation in the pine woods is this: The "needles" or leaves which fall being resinous, do not absorb water and decay like the leaves of deciduous trees, but lie upon the ground until a layer half a foot thick or so is deposited, when the under side of it, being always damp, slowly decays. If the pines grow among hard-wood trees, the leaves of the latter hasten the decay of the pine leaves, so that fires are not liable to run, or if they do, they are slow, and do little harm. The pine seeds or cones are highly resinous, each seed having a globule of it. Open spaces in the woods are thickly set with bracken and sweet fern, growing a foot to eighteen inches high. When these are dead and dry they are highly inflammable. The only way to avoid a devastating fire in a dry season is not to start it. But it is said that in so thinly inhabited a region the responsibility can not be fixed. This is not so. There is not much difficulty in fixing the responsibility. We have known of many fires in our wanderings up north, and do not remember one of which we did not know the origin. One sentinel to each twenty square miles would be able to locate a new fire, and, in most cases, determine who started it, and in many cases also to put it out. If there is a high wind and a dry time, of course it at once becomes uncontrollable, but an active man with an iron rake and a box of matches can head off half a mile of ordinary fire frontage, and he may corner it so that it will run out of fuel. The legislature can put a stop to this monstrous incendiarism if it will take hold of the subject.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER, New York.

The Cook and the Captive; or, Attalus the Hostage. By Charlotte M. Yonge. Illustrated. Price, $1.25.

HOUGHTON, MIFFLIN & CO.

Cœur d' Alene. By Mary Hallock Foote. Price, $1.25.
The Pearl of India. By Maturin M. Ballou. Price, $1.50.
Sweet Clover. By Clara Louise Burnham. Price, $1.25.

FLEMING H. REVELL CO.

Reginald Heber. By Arthur Montefiore. Price, 75 cts.
Primer of Assyriology. By A. H. Sayce, LL.D. Price, 40 cts.

HARPER & BROS.

Carlotta's Intended, and Other Tales. By Ruth McEnery Stuart. Illustrated.

THOS. Y. CROWELL & CO.

The Building of Character. By J. R. Miller, D D. Price, $1.00.
Famous Leaders among Men. By Sarah Knowles Bolton. Price, $1.50.

MACMILLAN & CO.

History, Prophecy, and the Monuments. By James F. McCurdy, Ph. D., LL.D. Vol. I. Price, $ net.

The Household

"Have you a copy of 'The Angelic Children?'" asked some one at a suburban public library. The librarian, long used to queer twistings of titles, handed forth "The Heavenly Twins," only to be confronted by the summer boarder who was not "quite sure of the name of the book, but it is something about an Idle Clergyman." Whereupon "The Reverend Idol' was produced, and the attendant wondered what the next comer would inquire for. She asked for "The Orange Necktie."

A city missionary tells the following story in *The Buffalo Courier*: "I said to a beautiful little boy—but so dirty: "When you go to bed to-night, will you promise me to shake out all your clothes and to hang them up to air?" "Why, what would I sleep in?" he said in astonishment. "Do you sleep in these clothes?" I asked. "What else would I sleep in?" he said wonderingly. I tried another tack. "When did you last have a bath?" "A bath?' he echoed. The word was a new one to him. "Do you ever go down into the river?" "Oh, no, my mammy's afraid to let me go near the water." Then I asked in despair: "But haven't you ever been washed all over?" The child shook his head and edged away from me, frightened at the very idea."

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

CHAPTER I.

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ABBIE TELLS HER STORY

The sun can shine, or rather show himself, even on a November day in London, at least as far out as Eastfields.

The sitting-room at the parsonage of St. Peter's new parish always looked cosy, but on this particular day it was beautified by the soft hazy brightness which fell like a caress on a large bunch of late chrysanthemums, and on the pleasant face of a young lady, who was arranging them in an old-fashioned bowl.

"You must take home some of these, Abbie," she said, turning with a smile to a girl who sat sewing by a window, "they are so beautiful, I should feel ashamed to keep them all."

The girl looked up, showing a thin face, prematurely old with care, but with beautiful honest eyes, and a sweet, patient mouth.

"Thank you, Miss Dora," she said rather eagerly, "I would like a few, if you can spare them," and then she bent over her work again.

Dora Leighton, sister, and right hand of the rector of St. Peter's, looked at the bent head and busy hands with an expression of interest and compassion. She finished arranging the flowers and left the room to attend to household matters. While she was away Abbie sewed on mechanically. Now and then a short stifled sigh, or an absent-minded glance at the little garden, visible through the window, showed that her thoughts were far from her surroundings, and occupied with a painful and engrossing subject.

When the young lady returned a chill seemed to have fallen upon the room. The brief sunlight was veiled in mist and Abbie had allowed the fire almost to go out.

"Oh, I am sorry, Miss Dora," the girl exclaimed, rising quickly, "please let me make up the fire. I—I did not notice."

"Leave your sewing for a while, Abbie," said Dora Leighton, when a cheerful blaze had sprung up again. "Sit here and get warm. I want to have a little talk with you."

Abbie hesitatingly obeyed, holding out her thin, work-worn hands to the fire.

"Abbie."

"Miss Dora?"

"Is there any way in which my brother or I can help you? It saddens me to see that you are in trouble."

Abbie lifted her eyes to Miss Leighton's face. It was not a tearful look, but there was a dumb pain in it which went straight to the young lady's heart.

"Do not think, Abbie," she said, "that I want to intrude upon your affairs, I do not ask you to tell me anything, only, if there is any way of helping you, by money or any other means, let me know."

"I often thought it would be a comfort to tell you," the girl said slowly. "You are so good! You seem as if you could feel like one woman for another, not just the sort of pity that gentle-folk mostly have for the poor."

"You may be very sure that I can feel for you as one woman for another, Abbie. You ought to know that I am your friend."

To this Abbie made no response. In the pre-occupation of her trouble she scarcely heard Miss Leighton's words. She clasped her wrists with her thin fingers and looked into the blaze for a moment.

"When I first came to do your sewing," she said, in an uncertain voice, "I mind you said one day it did you good to look at me, I seemed so cheerful."

"Yes," said Dora, "I remember."

"I was happy then," the girl went on, "though I was poor enough and times were hard enough that winter, but it seemed as if trouble couldn't touch me, for there was one I loved and trusted, and we was to be married in the spring, when he had earned enough to get some things. He was working for a builder and getting on finely with his trade. Mother was taken sick about that time. She was very sick for weeks, and I couldn't hardly leave her night or day. 'Twas about that time that Hugh's work got slack and he had some idle hours. He fell in with some of the rough men about Eastfields, and they coaxed him into their drinking places. He had no one belonging to him; he was lonesome and I could not see him."

Abbie shaded her face with her hand. A bright red spot had come to either cheek. She was silent for a few moments. "When I met him again I saw in a minute, at the first look, that he was changed. He looked as if he had gone down like. His eyes—they had always been so clear and true—were dull, and could scarce look straight at me. He seemed ashamed, though he was glad to see me. I asked him no questions and I made no reproaches, but I couldn't be happy, and when we parted I felt as if a shadow had come over every thing. I—I have never known one minute's happiness since then. There are folks, Miss Dora, that thinks the poor don't have the same sort of feelings as those above them, but we can love and suffer just the same, aye, because we haven't much else to brighten up our lives, our love is *more* to us, maybe, and our grief the deeper."

"My poor Abbie!"

Dora Leighton's firm soft hand closed over the trembling one resting on Abbie's knee.

A few slow tears followed each other down the girl's cheek, but she brushed them away.

"As you have told me this much, tell me more, Abbie. Is everything at an end between you? It might be that my brother's influence would bring him back to better ways. Mr. Leighton would spare no pains, you may be sure, and let me tell you that he has, by God's help, reclaimed many a one."

Abbie shook her head. "He couldn't reach him, Miss Dora. There have been times when I've thought of that, too. Once I was on my way to speak to Mr. Leighton, and then I felt it would be no use."

"But why? Has he—has he sunk so low, Abbie, that you have no hope of him?"

"It's not that," the girl answered, "though he's sunk low enough, but he's that wild and shy, there would be no talking with him. He's grown reckless, reckless with shame of himself."

"And you—Abbie, forgive me if I pain you—have you no influence over him?"

"I don't know, I don't know," Abbie replied with a tearless sob in her voice. "Them that are ruining him are doing the devil's work. They soon found out that I was watching over him and trying to save him from them, and they have set themselves to conquer me. They jeer and mock him if they see me waiting for him, and now he dreads to see me, and he has been rough, almost brutal, to me—he that loved me."

And here Abbie broke down, not into violent weeping, but trembling and faintly moaning as she wrung her hands. Leading the hard life of the poor, she was physically ill adapted to bear her burden, notwithstanding a strong will and a brave heart. It was the first time that she had breathed to any one a word about her trouble, and now she had spoken more to herself than to Dora Leighton.

Never had the listener's sympathy been more strongly awakened than by this simple tale of grief and disappointment, which, alas! had not the merit of novelty. It was but one phase of that crying evil, the main root of all the misery against which the devoted rector of St. Peter's and his no less courageous sister had come to do battle, in this ragged outskirt of the great metropolis.

There were no words of her own at her command just then with which Miss Leighton could have comforted the poor, deserted girl, though her heart was full of warm and womanly compassion for Abbie, and of indignation against those who had wrought this havoc in her life. She could but bend over her and whisper: "Casting all your care upon Him, for He careth for you."

They sat in silence for a while, and then Abbie rose to return to her work.

"No more work, Abbie, until you have had some luncheon," said Miss Leighton; "you are tired and faint. Come with me, we will talk more about this before you go this evening."

To be continued.

The World's Tribute to Dr. Price's Cream Baking Powder

Highest Honors Awarded by the World's Columbian Exposition, Chicago, 1893

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This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

St. Alban

BY G. T. P.

Thus was Alban tried,
England's first martyr whom no thrust could shake;
Self-offered victim for his friend he died.
—*Wordsworth.*

"A whole year old to-morrow, and not baptized; what would your grandmother say to that, my boy?" said Mrs. Gray, looking fondly down at her sleeping child. "But you are to be baptized to-morrow, and by a bishop, too."

"Come, Mary, lass," said her husband joining her, "you must be asleep yourself, for we have to make an early start to-morrow, to take this lad to church."

"Yes, I know, dear. I am so glad, Robert," putting her hand on her husband's shoulder, "you are willing to call our boy Alban, for somehow the name seems to recall the dear old home, so beautiful with its orchards and flowery hills. No, Robert, I am not grieving for it. I would like well enough to take a peep at it now and then; and I do wish mother might see the boy, but my home is here, and never for a moment since I came would I have had things otherwise. Good night, mother's boy," stooping to kiss the sleeping child, "to-morrow you will be 'received into Christ's flock.' God grant you may live worthy of that high calling. He looks like a saint, I think," she said as she turned away; and surely one less prejudiced than his mother might have seen the resemblance to an aureole in the crown of sunny curls about the pure, sweet, baby face.

The days went by, and Robert Alban Gray grew from babyhood to boyhood. On that far-away ranch, there being no opportunities for school-going, Mrs. Gray was her son's teacher.

When the tasks of the day were over, in the quiet hours of the afternoon, she loved to tell him stories of the England she had left, of Hereward, the last of the English, and Harold Godwinson, of the good monks of Crowlands, and the saints of the English Church, of Cuthbert and Alphege, of Swithin and Dunstan, but the best story of all was of his own St. Alban, the brave young soldier, much given to hospitality, who, although not himself a Christian, sheltered the Christian priest from his bitter enemies, and then, converted by the latter's example, gladly gave up his life for his guest.

So with his mind kept pure and sweet by the hours passed at his mother's side, and with his body kept vigorous by the free out-of-door life of the ranch; taught honor and unselfishness by his gentle mother, taught courage and chivalry by his true-hearted father, Alban reached the age of fifteen.

One day his father, watching the boy as he sat with his books, preparing for the next day's lessons, said: "Mary, I fear we are spoiling the lad, keeping him here so far away from other people. He ought to see a bit of the world and let it make a man of him. He ought to go to school."

"Why, Robert, you and I can teach him what he needs to know."

"Yes, except self-reliance. That he must learn in a rougher school than at your side, Mother Molly."

"But how can we let him go? He is my comfort when you are off with the cattle."

"Can't the little woman who was brave enough to leave her happy home to follow an undeserving lover across nearly five thousand miles of sea and land, spare her boy for a few years, when it will be for his good?"

"Oh, I was young and foolish then."

"And you regret it?"

"Indeed, no, Robert. I would do it all over again."

"Well, about the boy?"

"If you say it is best, why, I will be as brave as I can."

A few months later, a good school was found in the suburbs of a city, several hundred miles from the ranch, and Alban and his father left home, followed by his mother's prayers.

Although he was very homesick at first, the boy soon accommodated himself to his new surroundings. What wide-awake boy does not like companionship?

He was speedily popular with his schoolmates, his hearty, generous, western ways winning him many friends. Used as he was to the complete freedom of the ranch, the routine of school life was very irksome to him, and there was little mischief going on that he was not a ringleader in. One thing, however, was certain, if there were any meanness in the boys' fun, Alban had no part in it.

Church-going was one of his especial trials, and in spite of his Christian training, he was growing up into a manly heathenism, when Francis Spencer came to Gaylor Hall. Francis was a frail little fellow, a year or two younger than Alban. His devoted attendance on all Church services, and his delicate health which kept him from the rougher games, made him the butt of the more active boys who were fond of calling him "little Miss Fanny," and doing the many things that larger boys can do to make a younger lad's life unbearable.

From the first, Francis was won by Alban's cheery ways, and Alban, although rather bored by the younger boy's affection, had too kind a heart to repulse him. Thus he was occasionally persuaded to go to evening service with Francis, a thing he had formerly avoided as much as possible.

One cold Sunday evening, in the heart of the winter, some of the wilder boys had planned a skating trip to a pond about half a mile from the Hall.

As soon as the bells ceased ringing for service, the few boys who had got excused from church, were to let themselves quietly down out of their windows, and make all speed to the pond, where the one or two who had apparently started for church, were to join them.

All would have gone well enough had not two of the boys taken it into their heads to force Francis to go with them.

Just as he came out of his room, and was running down to meet his teacher, Randolph Foster and George Cartwright detained him.

"Come, Miss Fanny, no church for you this eve. We are going skating, and you are going with us."

"Oh, boys, don't make me go. It's wrong. We ought not to do such things on Sundays; there are enough other days for fun."

"Preach away all you like, Fan, you are going with us," and Cartwright seized his arm and drew him along.

Just as they passed Alban's door, which happened to be open, Francis managed to elude his tormentors, and darted in.

"What is it, boys? Why are you detaining Francis?" demanded Alban. "Can't we have our fun without leading another boy into it against his conscience?"

"So you're preaching, too. Well, I've thought you were getting converted. Nevertheless, if you don't come along, and bring the kid, we will take him with us."

"You won't take him with you—not if I can prevent it."

"But you can't, Mr. Alban, smart as you think yourself," said the boys, trying to crowd pass Alban as he stood in the doorway.

That was not so easily done, for Alban was a strong, sturdy lad, large of his age.

"Lock the door on me, Francis," he called, pushing the boys away from the doorway. As he heard the click of the key, he folded his arms, and faced them.

"I will go with you to-night," he said, "although I had meant to stay at home to take care of my cold; but it's the last time I am caught in any scrape of this kind.

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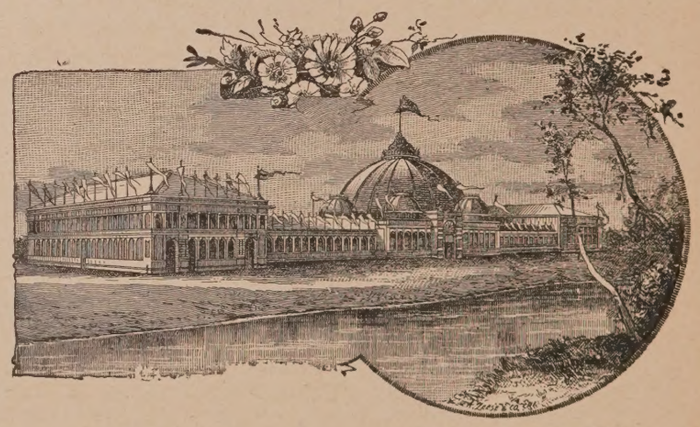

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I like fun, but I hate cowards. You go along, and I will be at the pond as soon as you are."

As soon as they were out of sight, Alban went back to his room.

"I think, Francis, you had better stay at home from church this once, and after this I will go with you every Sunday. I think these boys mean mischief, and I had better be on hand to stop it, if I can. Stay in my room, and keep doors and windows locked till I come."

Dropping quietly out of the window, he went off on a swift run towards the pond. The boys were all there, and Alban felt in a moment that they resented deeply his rebuke of their treatment of Francis. He paid no attention, but stooped down to put on his skates. As he stooped, a snowball struck him a stinging blow on the side of the head. As he sprang up, furious with the pain, the crowd of boys threw themselves upon him, saying: "Now you will get the dose we meant for Saint Fan."

"I thought you were up to something, but you've got some one stronger than Fan to deal with," and he struck out lustily. Foster, however, came up stealthily behind, and putting out his foot, tripped him so that he fell his length heavily in the snow. Then they rolled him over and over till his clothing was covered.

When they left him, he lay a minute, stunned, then staggered dizzily to his feet.

"For shame, Foster," cried Tom Albrecht, "you have nearly killed the boy. Alban, old fellow, we were brutes, but I am ashamed of it if the others aren't," and taking Alban, now completely exhausted, kindly by the arm, he led him back to Gaylor Hall.

The next day the boys were shocked to learn that Alban Gray was very ill, and before night all noise was forbidden about the building. For days he hung between life and death. Teachers went sadly about their work; the boys clung together in frightened groups, while the doctor came and went with a grave face.

Cartwright and Foster, who had been the prime movers of Alban's so-called punishment, found themselves received coldly enough, even by the boys who had followed their lead.

This coolness of their companions intensified the reproof of their own consciences. Foster, in particular, fairly shadowed the doctor, longing to get some word of hope as to Alban's condition.

One morning the doctor, as he came out of Alban's room, happened to see the boy's anxious face. "Poor lad," he said, patting him kindly on the shoulders, "so he was a friend of yours. No, he is no better," answering the question in the boy's eyes, "but he is no worse. I have done all I can do, and he is asleep now. Go pray for him, my boy, for if he can live through to-day, I think we can dare to hope."

The doctor's kindness, and his ignorance of the true state of things, cut more than the boys' avoidance. Bursting into tears, Foster stole into the church, and throwing himself down on the floor, sobbed as if his heart would break, for he felt too ashamed to pray. The next morning, after the close of the morning session, the head-master detained the school, saying, "I have good news for you at last, boys. The doctor tells me Alban Gray is out of danger."

When Alban once began to mend, thanks to a good constitution, he rallied rapidly, and before long was back among the boys.

Foster made a frank and manly confession of his fault, and when Alban had recovered, the master, seeing how truly penitent the boy was, let the affair go with a sharp rebuke. Cartwright, the boy who, next to Foster, was to blame, showed so little contrition that the boys completely sent him to Coventry. Finding himself left alone, he wrote to his over-indulgent mother that he did not like the school, and she immediately telegraphed him to return home.

On Alban's first appearance on the playground, the boys' enthusiasm knew no bounds as he went among them, shaking hands with all.

"Three cheers for Alban," shouted Tom Albrecht.

"No; three cheers for our Saint Alban," cried Randolph, whose hand had just met Alban's in a hearty clasp.

"I guess three times three for Gaylor Hall would be better," laughed Alban himself, and covering his ears with his hands, he ran back into the house to escape the tumult of cheers that arose.

An Irishman, having enlisted in a cavalry regiment, was undergoing all the horrors of learning to ride, when his horse threw him over its head. According to custom, the sergeant, who was superintending the riding lesson, called out: "Pat Murphy, did you receive orders to dismount?" "I did, sorr," said Pat. "Where from?" bawled the sergeant "From hindquarters, sorr!" was Pat's grinning reply.

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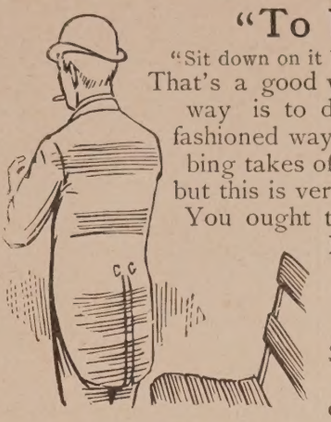

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Putting Away Summer Clothing

In putting away summer wash dresses they must be rough dried, then folded and packed in a box or trunk by themselves. It is an excellent idea to go over each one and take the few mending stitches that are sure to be needed. Challies, crepons, and summer silks, should be carefully shaken and brushed, spots sponged, bows of ribbon taken off and unmade if possible, or the dust carefully wiped off with a bit of silk dipped in weak ammonia water, and packed away in separate boxes. The same rule applies where laces trim the dresses. If these are washable, they should be washed, otherwise shaken and wound around a bottle or wooden roll. It is a good plan to let the dresses hang wrong side out in the air all of a sunny morning; if you live in a hotel, hang in a hot room the same length of time. Rumpled ruches, shields, and bent bones should be taken from the waists, and a skilled maid says the waist linings should be brushed down, every seam, with cologne and water. Feathers and flowers should be taken from the hats and bonnets, wrapped carefully and separately in tissue paper, and consigned to boxes where they will not be crushed. The flowers should have each leaf pulled out, and if breathed on before using again will be found as fresh as ever. Parasols ought to be rolled, and have a loose slip cover put on after they are carefully wiped; or if gauze, flirted free of dust with a silk handkerchief, and then stood in some safe place and occasionally opened to alter the folds.—*Pittsburgh Dispatch.*

Delicate white laces are cleaned by that lace lover, collector, and connoisseur, Mme. Modjeska, with calcined magnesia. Spread the lace on a sheet of writing paper, sprinkle it well on both sides with the magnesia, place a second piece of paper over it, put away between the leaves of a book for three days, and then shake off the powder to find the lace perfectly clean. Laces are given a creamy hue by putting strained coffee or powdered saffron in the rinsing water until the right cream or ecru tinge is procured. White silk laces are soaked in milk over night, then soused in warm soapsuds, rinsed and finally pulled out and carefully pinned down while damp. Laces must be soused, gently squeezed, and clapped between the hands until dry or nearly so. Laces may be whitened by letting them stand covered with soapsuds in the sun. Fine bread crumbs rubbed on will clean lace that is not very much soiled. White cotton laces are washed in warm soapsuds, well rinsed, then boiled, rinsed again, clapped nearly dry, and pinned down on a smooth bed, over a clean towel; every point of the scallops should be pinned. If laces are ironed, which the best cleaners do not approve of, the ironing should be done over a soft flannel cloth, and with a cloth between the iron and lace. Black lace may be freshened with a teaspoontul of borax to a pint of warm water, using an old black kid glove for a sponge, and pinning down to dry; if ironed, do it on the wrong side, over black cambric. Borax, coffee, diluted alcohol, and the water in which a black kid glove has been boiled, are all excellent renovators for black lace. Green tea is also a favorite wash for lace. Avoid drying black lace near the fire, as heat is apt to turn it rusty. Gold and silver laces are cleaned with part of a loaf of stale bread mixed with a quarter of a pound of powder blue, rubbing the bread fine and mixing the blue with it. Sprinkle thickly over the lace, and in a short time it will brighten; then brush off the crumbs with a piece of flannel, and rub softly with a piece of red velvet.—*Ladies' Home Journal.*

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